# Hindu Shrines of Kashmir

*A Tentative Listing of the Existing and Destroyed Hindu Shrines, Temples and Other Religious Places of Kashmir*

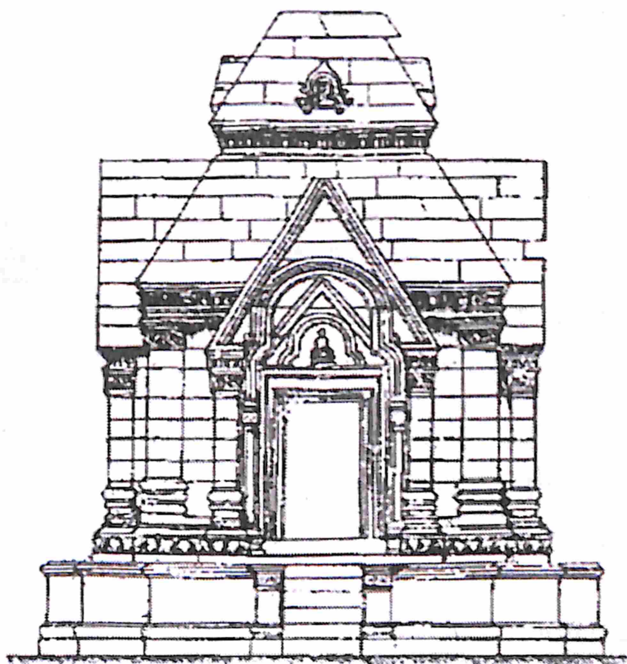


PANDIT PREM NATH BHAT MEMORIAL TRUST

Nodal Organization For The Shrine Bill

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## R L BHAT



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PANDIT PREM NATH BHAT MEMORIAL TRUST
Nodal Organization For The Shrine Bill

Hindu Shrines of Kashmir by R L BHAT

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**Varu'mul**: T N Bhat *Varu'mul*, Pawanji Pandita *Zoolur*, Virinderji Khuchru *Varu'mul*, C L Gaaru *Yaal Pattan*,

*Dedicated to*

*the memory of*
*countless men and women of*
*Kashmir*
*who preserved this heritage*
*over long centuries of*
*persecution,*
*suppression*
*and*
*demolition*

*And*

*the youngsters*
*who are the guarantee*
*of their*
*preservation*
*in future*

Chapter I ~~gives~~ traces the history of religious places mentioned in Sanskrit and early Persian works. It wants to confirm that old records amply state presence of a large no. of ~~the~~ Hindu religious shrines and temples in Kashmir. It also touches upon the official record and the defacto assets of the Hindu community. Obviously with the passage of time, many shrines, structures and assets passed into ~~disuse~~ disuse and many of the shrines and sites are no more extent now.

**RRK scheme**
**Used for transcribing**
**Kashmiri/Hindi/Sanskrit words**

Please note that RRK rejects the irrational use of vowels in English language as that of 'e' (as in words **cede, sale, finale, pine**), **ee** (as in **seed**) **o** (as in words **so, bone women**), **oo** (as in words **brooch, book, fool**), **u** (as in words **put, but**), along with the irrational vowel combinations (as in words f**oe**, b**eau**, **oh**, s**ew**, m**au**ve, phar**aoh**, furl**ough**, **yeo**man for rendering the 'o' sound.)[1] The sounds assigned to vowels in RRK scheme are given in the following table, with the vowel sounds in respective English and Kashmiri words:

| | English | Kashmiri | | English | Kashmiri |
|---|---|---|---|---|---|
| **a** | son | akh | **o** | | gon |
| **aa** | car | naar | **oo** | so | gool |
| **a'** | | a'chh | **av** | row | thav |
| **aa'** | bird | aa'tth | | | |
| | | | **u** | full | tthuk |
| **e** | met | beni | **uu** | fool | tthuul |
| **ee** | may | neer | **u'** | | tu'r |
| **ai** | tie | khai | **uu'** | | tuu'r |
| | | | **w** | powder | kwkur |
| **i** | if | nikh | **-y** | | kuly |
| **ii** | feel | piir | **y-** | said | dyad, |

1 Rationalised Roman for Kashmiri, 2013, R L Bhat, Substance Publishers, Jammu

VOWELS

The RRK vowel repertoire for writing Kashmiri is:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| a | a’ | e | i | o | u | u’ | y- |
| aa | aa’ | ee | ii | oo | uu | uu’ | -y |
| | | ai | | av | w | | |

I) Vowels **a, i, u** are used for the short sounds as in ‘**akh, tim, gur’** while their doublings **aa, ii, uu**, denote the longer counterparts as in **‘aakh, tiil, guur’**.

II) **‘e’** denotes the short sound as in the English words ‘met, set’ and Kashmiri words **‘beni, teli’** etc.

III) **‘ee’** denotes the sound as in words **reel, kheel**, ‘**ai**’ denotes its Dev Nagri counterpart as in words **ttai** (*tie*), **khai** (*rust*).

IV) **‘o’** denotes the short sound as in words **son** *deep*, **bon** *heap*, **dod** *burned*, and ‘**w**’ the variant sound in words ‘**swn** *gold*, **bwn** *below*, **dwd** *milk’*

V) **‘oo’** gives the longer sound as in words koott, shootth; ‘**av**’ gives the sound as in the Hindi word **‘avshad’** *medicine*

VI) ‘**ya**’ denotes another slightly variant short sound, the so-called *‘dyadu’ yayuk’*, as in words **dyad, ryath** etc.

VII) **‘y’** at the end position, following a consonant, denotes palatalization of the consonant as in **kuly, shury** while following a vowel ‘y-’ gives the normal consonant ‘ya’ sound as in chaa**y** – tea. The ‘y’ here i.e. following a vowel is in the consonant usage – *halanted* if alone and *svared* if followed by a vowel: *Chaay an. Chaayi traav nuun. Chaayii chamav az.*

VIII) Apostrophe ( ’ ) is used to denote the centralization in mid-high [**a’** (a’chh *eye*) and **aa’** (aa’tth, *eight*)] and higher-mid (**u’** (tu’r *strip*), **uu’** (tuu’r *chill*)) vowels.

For ease of usage and application, these RRK vowels or *svars* may be summed up into two groups:

a) *Svars* (vowels) similar to those of Hindi/Urdu:

| | | | | |
|---|---|---|---|---|
| a – akh *(one)* | i - tim *(they)* | u – gur *(horse)* | ee – reel *(rail)* | oo – soon *(ours)* |
| aa – aakh *(you came)* | ii - tiil *(oil)* | uu – guur *(cowherd)* | ai – khai *(rust)* | av-avshad *(medicine)* |

b) Additional *svars* (vowels) used in Kashmiri:

| | | | | |
|---|---|---|---|---|
| a'- a'chh *(eye)* | u'- tsu'ni *(charcoal)* | e – beni *(sister)* | w – swn *(gold)* | y - kuly *(trees)* |
| aa'- aa'tth *(eight)* | uu'- tsuu'n *(powder)* | ya – zyav *(tongue)* | o – son *(deep)* | |

**CONSONANTS**

The consonant repertoire of English alphabet as per RRK is based on the following principles:

I) letters of the Roman alphabet (except X which has not been used here) denote the respective sounds in *halant* form, i.e. without the vowel added

II) RRK fixes one specific sound for each alphabet and does not allow polynomial/polyphonic usage as is in vogue in English.

III) **'k'** is used to denote all the sounds corresponding to it. 'q' may be used to distinguish the *'qaaf'* sounds, if insisted upon in words of Persio-Arabic origin. It may be mentioned that that the sound of *qaaf* as it is spoken in Arabic is same as the ka sound of Dev Nagari alphabet. It is the Persian *kiif* sound, which is produced at the back of tongue and is different from both.

IV) Letter 'c' alone is not used for any sound. **ch** gives the sound as in the English word '**ch**ild' and Kashmiri word chaay (*tea*). Addition of 'h' gives its aspirated counterpart '**chh**' as in the Kashmiri word '**chh**aan (*carpenter*).

V) **t, d,** are used for the soft sound '**t**-taf', '**d**-daal'only while doubling of **t, d** i.e. **tt** and **dd,** is used to denote the hard counterparts as in Kashmiri words **tt**-ttook, **dd**-ddool;

VI) '**h**' added to **t,** and **tt,** gives aspirated sound **th**-thuur *heel,* **tth**-tthuul *egg,*

VII) Letters **'ts'** and **'tsh'** denote the additional consonant sounds used in Kashmiri words **tsuur** (*thief*), **tshaavul** (*he-goat*).

Accordingly, the RRK repertoire of the English alphabet for rendering the consonant sounds of Kashmiri is as follows:

| | | | |
|---|---|---|---|
| b bor | ch chaay | chh chhaan | d daag |
| dd ddaanb | f fol | g gol | h hol |
| j jin | k katth | kh khar | l lob |
| m mot | n naag | p pakh | r rakh |
| s sakh | sh shakh | t tomul | th thaf |
| tt ttaas | tth tthaasun | ts tsaas | tsh tshakh |
| v vaakh | y yaar | z zaath | |

**Please note:**

a) Most of the additional consonants in RRK used for writing Kashmiri are similar to those used for writing Hindu/Urdu. These are ch, chh, dd, kh, sh, th, tt, tth,

| | | | | |
|---|---|---|---|---|
| ch- chaay<br>*(tea)* | d - dood<br>*(illness )* | k-kar<br>*(do)* | t - taaf<br>*(sunlight)* | tt - ttaal<br>*(pile)* |
| chh- chhaan<br>*(carpenter)* | dd - ddool<br>*(drum)* | kh-khar<br>*donkey)* | th - thuur<br>*(ankle)* | tth - tthuul<br>*(egg)* |

b) Three additional consonants are used in RRK for writing Kashmiri. These are **ts** and **tsh** as shown below:

**ts - tsaar** (choose), tsoor *(chose)* **tsor** (extra)**, tsa'r** (sparrow)**, tsuu'n** (powder),

tsh - **tshaar** (search for), **tshoor** *(searched out),* **tshor** (empty), tshaandd/tshaa'ndd

'**z**' is used for the sound as in **zoo**

c) RRK uses 'ii' for the longer sound of 'i' (**piir, siir, Jahangiir**) and not 'ee', which denotes a single sound as in words **'beeg'** (*bag*), **leekh** (*write*) and not the multiple sounds as in English spellings.

d) 'oo' denotes the a single sound that of 'oa' in coat, boat (**gool**-*round* , **mool**-*father*, **ttook**) and 'uu' denotes the longer version of 'u' sound (**guur, puur, vuuntth**)

f) 'e' and 'o' (as in Kashmiri words **beni** *sister*, **bon** *heap*) to denote the shorter counterparts of 'ee' and 'oo'

g) **w** is used to render another variant of 'o' sound in Kashmiri, the schwa sound in Kashmiri words **swn** *gold*, **bwn** *below*.

# CONTENTS

# A Unified Endeavour

This is a tentative catalogue of the Hindu Shrines Temples and Other religious Places of Kashmir, being published by **Pandit Prem Nath Bhat Memorial Trust**, the nodal organization of the Hindus of Kashmir for the passage for the temple bill, as a base document for the information of the public and to serve as a general pointer to the vast religious treasure that is spread all over the valley, mostly in a neglected state, and now under dire threat of decimation and desecration.

The work on this list began in 2007 CE. The initial groundwork in putting together a sketchy list of Hindu temples and shrines of Kashmir was done by the **Jammu Kashmir Vichar Manch** team, of **Dr R L Bhat**, D H Pora, Kulgam, **Sh Pradeep Koul Khodbali,** Srinagar, **Sh H L BHAT,** Buutsh, Pulwama, **Dr Ramesh Kumar Bhat,** Gyuur, Traal, **Sh M L BHAT,** Lwdav, **Sh Chandji Kaw,** Handwara, **Sh B L Bhat** Shopian, **Sh Ashok Kangan** Anantnag, **Sh Ashokji** Baatargaam, **Sh Tej Sagar** Sopore, and other

activists of JKVM, in connection with the Kashmiri Hindu Shrines and Temple Bill in 2007.

In January 2007, when the government circulated the draft **Kashmiri Hindu Temples and Shrines and religious places bill** for comments, a **drafting committee** to scrutinise the bill circulated by the government and prepare an acceptable draft of, what is now generally called, shrine bill, was formed with **Dr R L Bhat** as Convenor. The committee was headed by **Justice** (Retd.) **Sh B L Bhat** and had **S/Sh Kashi Nath Bhat** ex-advocate general, **B L Saraf** District and Sessions Judge (Retd.), **Bansi Lal Pandita** Chief Prosecuting Officer (Retd.), **Kashmiri Lal,** Senior Advocate and **Surendar Ambardar** and **H L Bhat** social activists, as its members. The Draft, containing the deletions and insertions proposed to be made in the bill circulated by the government, was finalised by the Drafting Committee in March 2007. It was duly submitted to the government along with the initial list of temples and shrines prepared by the JKVM team mentioned above.

A meeting of the Kashmiri Pandit organisations was convened by **Pandit Prem Nath Bhat Memorial Trust** on 14th April 2011, to seek unanimity on the passage of the **Temples and Shrines Bill** pending before the state legislature. In a landmark consonance, the whole community appreciated the initiative, agreed with the

need of a concerted effort and asked the Trust to take the responsibility of spearheading the movement for the passage of Shrine Bill. The Trust has been carrying on this campaign with great credit and has channelized opinions on the issue very well. As a part of this mobilization, the need to prepare a comprehensive inventory of the temples and shrines of the Hindus of Kashmir was felt and voiced by all. This is an endeavour to answer that need by **Pandit Prem Nath Bhat Memorial Trust**.

Naturally the aforementioned shrine list prepared by the JKVM team became the starting point. In fact, the first impression was that it was a complete list. However, close scrutiny showed that the list of temples in Kashmir valley, submitted along with the draft bill prepared by the Drafting Committee, was only an outline sketch. The list had been put together at short notice. It turned out that there were many more temple and shrines, sacred gooves and holy haunts and other Hindu religious places spread all over the valley. What is more signal is that most of these shrines, known only as represented by open spaces, Accordingly, an extensive exercise was begun to produce a comprehensive list of the shrine, temples and other religious places of Hindus in Kashmir valley. That exercise has taken more than two years. During this time, countless people were accessed for information. Publicity to the preparation of the list was given at various community forums, social functions and gatherings to

solicit information from the people about the Temples, Shrines and other religious places in their specific areas.

The response was encouraging, as many people came forward, even called at the undersigned to scrutinize the entries and tender information. Area-wise group meetings of a dozen to a score of people were held at different places, to get the comprehensive picture of the religious places verified and specific details confirmed. Here we again acknowledge the major inputs of **Sh Bansi Lal Pandita,** Kupwara, **Dr Arjan Nath Pandita,** Saagam, **Sh Virinder Kuchru,** Barahmulla, **Sh C L Gaaru,** Pattan, **Sh Arjan Nath Bhat,** Kulgam, **Sh Munuji Bhat** Badgam, **Sh B L Saraf,** Shopian, **Sh Shibanji Baagaatii,** Loolaab, **Sh Pooshkar Nath** Anantnag, Late **Sh Vesh Nath Bhat (Jyotshi)** Bijbihara, **Sh P L Badgami,** Badgam, **Sh Prediman Krishan Pandita,** Manasbal, **Sh Pawanji Pandita,** Barahmula, **Dr P N Trichal, Padma Shri M L Kemu, Dr R L Shant, Sh H N Jato** and **Dr Roshan Saraf** Srinagar, which made this extensive inventory possible.

Apart from valuable inputs on the status of temples, **Sh Opinder Ambardar** also accompanied the author on an extensive tour of Srinagar, visiting the holy shrines, pointing out the locations of destroyed ones and giving intimate details from his first-hand knowedge of the shrine heritage of long years since his own childhood. Contribution of my younger brother, **Er R K Bhat,** also

needs be put on record for getting on-the-spot details from the valley, especially regarding the temples and shrines in Bandipora district during his tenure there and photographs of shrines. Likewise, special mention of **Sh Chandji Kaw** of Handu'voor must be made for accompanying the undersigned last year on an extensive tour of the shrines and temples of Handwara and Kupwara districts, most of which are lying in ruin and neglect.

We have also drawn upon a host of resource persons to collect the details. Their names have been given in the acknowledgement. Still there are countless other persons, who supplied details and were kind enough to confirm the particulars. It was with the aid and assistance of these worthies that these details could be compiled, the shrine names and locations confirmed, the village names and location of the temples ascertained and details of the *tiirthas*, the sacred places of worship and pilgrimage, *ashthapans*, cremation grounds etc. collated. Repeated meetings were held to cross-check and confirm the details. Especial gratefulness to **S/Sh Bansi Lal Pandita, Pawanji Pandita, Shibanji Baagaatii, Hira Lal Bhat** and **Pradeep Koul Khodbaly** must be expressed for arranging, and entertaining, these group meetings. Hard work put in by **Sujit Kumar** must also be acknowledged.

Places

Much emphasis was laid on getting the details of the land assets of different shrines, cremation grounds

and *shishu samaadhiis* located in different villages and localities. Due to non-availability of the exact revenue records the details about the assets remain tentative. The information collated here should serve as a guide for a more compressive inventory of the land assets in future.

An important objective of this publication is to invite the attention of the Kashmiri Hindu community to scrutiny of the shrine list. We request all to study the list, point to the deficiencies and provide the details they have so that this document could be revised and made more comprehensive. We also solicit members of the community to provide details of the land assets, holy springs and lakes, sacred hills, *ttengs* and *shilas* and other revered spots to make it a complete documentation of the holdfasts of our faith and belief.

**R L Bhat**

Jammu

*Navu'reh*, 5091 saptrishii (2015 CE)

# HINDU SHRINES OF KASHMIR

destruction

Hindu shrines and temple in Kashmir have seen extensive destruction, demolition and decimation over the past several centuries. The details from the Persian histories of Kashmir written over the last four centuries given in this work, are graphic illustration of how this destruction was undertaken. Most of The studies undertaken in the modern times, have focused on the identification and listing of the ruins which littered Kashmir till the early 20th century. The temples lay half demolished, the carved stones of the shrines were scattered around, the marvellous *muurtiis*, broken and disfigured had been thrown pell-mell. Some of them could be seen even to middle of the 20th century.[1] The ruins at Vaangat still bear these tell tale signs of the destruction.

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[1] Stein, Lawrence and other European visitors to Kashmir often speak of these, giving specific locations where the *muurtiis,*

English scholars visiting Kashmir often took photographs of the ruins as a curious interest as well as to document the history of this land. The first work by a Kashmiri in this regard is Anand Kaul's *Ancient Remains of Kashmir*, published in 1937. Kaul also points[2] to the poignancy of the much recited couplet of the famous Persian poet of Kashmir, Ganii Kashmiri:

*Shud sangi aastaani diin har butee ki buud*
*Kaafar biyaa va sajda kun iin aastaan raa*
[every idol there was put in the foundation of the aastaan of diin; come ye Kaafir now and bow to this shrine.]

It is difficult to say what exactly the famed poet was intimating through this couplet. It could be an explicit declaration of the large scale decimation of the ancient shrines of Kashmir.[3] The Persian histories repeatedly state that the material of the demolished shrines were used to build *masjids*, *ziayarats, roozas, dargahs*, their boundry walls and the pavements leading to them. There is enough evidence to hold that this was done primarily to desecrate

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*shivalings* and other remains of the destroyed temples lay scattered in the 19th and early 20th centuries.

[2] Anand Kaul, *Ancient Remains of Kashmir*, page xviii

[3] Haidar Malik Chaadduurah, extolling the activities of his ancestor Malik Muusaa, says: "Nobody after Sultaan Sikandar has exerted so much for the spread of Islam as did Malik Muusaa" (THMC Persian text, page 65).

the sacerdotal icons not the paucity of building materials.[4] In fact, the very justification of the destruction of Hindu temples on the plea of building material or anything else is a perverse rationalization of the religious bigotry. The material was also used by the lay public.

Ganii Kashmiri could be declaring this superiority of the mission which endeavoured to stamp out all traces of *kufur*, as Sayyid Alii[5] calls it. In any case, it does not refer to the standing temples and shrines and other Hindu religious places of Kashmir. There are references to them in Merzaa Haidar's *Taariikhi Rashiidii*, who says that grand shrines of Hindus still dotted the valley in the middle of the 15th century.[6] : 'Foremost among the wonders of Kashmir stand more than 150 temples built of hewn stone. The temples are all built on the same plan'.

Abu Fazl, writing half a century later, in 1594 CE, noted the splendour the temples and remarked that "the ancient temples inspire astonishment. At present many of

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[4] Taariikhi Sayyid Alii (TSA), Persian text page 12, razing down of Kaaliishvar temple, p-15 destruction at Poonpar etc. tohafatul Ahbaab chapter 4 singing paens to Miir Iraakii for razing countless temples etc. BS etc.

[5] TSA *ibid.*, page 20, extolling iconclasticism of Sikandra's

[6] *Taariikhi Rashiidii* by Merzaa Haidar translated by E D Ross as 'A History Of The Moghuls Of Central Asia' published by Abi Prints & Publishing Co, New Delhi, vol II page 426

them are in ruins."[7] Confirming Kalhana Pandit's observation, he informs that "the whole country is regarded as holy by the Hindu sages... In seven hundred places there are graven images of *snakes*, which they worship and regarding which wonderful legends are told".[8] Though the Kashmiri word *'naaga'* would be translated as *'snake'* in both Persian and English, in Kashmiri it implies both a 'snake' and a 'spring'. The words *'images of snakes'* refer to the holy springs which dot the whole landscape of Kashmir and are lined with *muurtiis*.

Talking of the splendour of these ancient shrines the earliest Persian historian of Kashmir, Sayyid Alii[9] says "*... Miir Sayyid Alii Hamdaanii was wonderstruck at the splendour of the Bijbihara temples... built ... by Parbal, the first king of Kashmir...*" However, Merzaa Haidar and Abul Fazl, only state the number of the major temples. They do not list the shrines which dotted this land, turning every speck of land into a *tiirtha*:

*Chakrabrit-vijayash-aadi-keeshava-ishaana-bhuushitee |*
*Tila-ansh api na yatra asti prithvyah tiirthah bahishkritah ||*

(Raajataranginii, Bk.1 *sh*: 38)

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[7] Aini Akbarii, Obul Fazl, Vol II tr. by Jarret, ed. J N Sarkar, Atlantic Publishers and Distributers, New Delhi, page 353

[8] Aayiini Akbarii, Obul Fazl, Vol II *ibid.*, page 356

[9] TSA *ibid.*, page 16

The major work in identification, history and detailing the then status of the ancient Hindu shrines of the valley was undertaken by M A Stein in his monumental translation of the eight books of Rajatarangini of Pandit Kalhana. He traces every mention of the shrine(s) in each *shlooka* of Rajatarangini on the landscape of Kashmir, ascertains the then status and collates the references in other works. Stein's work is the primary source here, for the meticulous scholarship as well as its comprehensiveness. Dr Stein is pleasantly bereft of the missionary slant visibly patent in most of the Orientalists. His notice is also untrammelled by the colonial politics that colours the approach of the Raj Scholars, if not formatting their points and perceptions.

Dr Raghu Nath Singh, the next scholar in that same mould, has produced a comprehensive listing of the shrines of Kashmir. Using Kalhana Pandit's work and the subsequent continuations of Rajatarangini by Jonaraja, Shrivara and Shuka together with the mentions in the religious literature and the Persian works, Dr Singh has produced a reliable listing of the Hindu temples and shrines of Kashmir, mentioned in at least one historical work. The lists, carried as appendices to his Hindi translation of Jonaraja's Rajatarangini, are categorised as *deevasthaanas, aashrams, ksheetras,* etc. With painstaking research, Dr Singh has pinpointed the historicity and antiquity of most of the prominent temples

and shrines of Kashmir. [10] The most valuable thing about this compilation is establishing the continuity of the tradition and faith in Kashmir, over thousands of years, underlining the reverence associated with the holy shrines. Though some of the shrines may have been renovated later, their antiquity, sacred nature and the historical appeal is obvious.

Though R N Singh has also listed some of the shrines around the city that have been converted into mosques and *khaanakahs*, this list is not comprehensive. Most of these erstwhile temples and asthaapans exist now as the *aasthaanas* and *ziyaarats* spread all over the countryside of Kashmir valley. These are the shrines which the Persian chronicles speak of in an inclusive way. Says Sayyid Alii: "in every village and town, where there existed a temple, he [Sikandar] with the connivance of Sayyid Muhammad, demolished it and raised a mosque on the foundation, till Kashmir became a heavenly place."[11] Haidar Malik says: "during his rule, Malik Muusaa demolished most of the temples and built mosques

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[10] Rajatarangini of Jonaraja, Raghu Nath Singh, pages .... The list has been included in this work, for reference.

[11] Taariikhi Sayyid Alii, Persian text, page 27

thereat".[12] However, their erstwhile character is evident in their structure, the tell-tale foundations and building materials, as well as the folk memory which still identifies them by their original names.

Most of the changed names are easily traceable to the original ones, as they have been only slightly modified to yield a Persio-Arabic sounding name: Bhiimasvaamiin, through Bumu' Saad, to Baamudiin. A peculiarly telling instance here is *eekaadashii rudra* being called *kah noov.* Then, there are the ancient practices like observance of specific holy days, the practices of vegetarianism which were associated with the shrines and are still extent in the areas around the shrines. These evident pointers connect the converted shrines and temples to the ancient lore. A large number of sacred locales, including the shrines therein, have been converted into graveyards. There the religious connections have largely been lost.

As Kalhana points out, there was hardly any place over the length and breadth of the valley of Kashmir that did not carry a manifest sanctity for the indigenous people of Kashmir. This holiness is celebrated with the obvious founding of a *deevaalya*, establishment of an *asthaapan*,

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[12] Taariikhi Haidar Malik Chaadduurah (THMC), Persian text, given in the English translation of the work titled History of Kashmir, by Razia Bano, published by Bhavana Prakashan, New Delhi, page 65

investment as a *tiirtha*, a *gufaa*, or serving as a general place of religious gathering and discourse.[13] Accumulated over thousands of years of faith and devotion, the temples, shrines and sacred religious places shaped by skilled craftsmanship, would have been too numerous to be counted.

They definitely were too numerous to be totally obliterated over long centuries of fundamentalism that supervened in the valley.[14] As it is, the remnants of the indigenous Kashmiris have got very less credit for the sacrifices made to preserve their holdfasts of faith.[15]

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[13] Dinanath Yaksha, the late antiquarian of Kashmir, told this author and Pradeep Khodbali during a session, that Hindus still remembered the compound of *Khaanakahi Hamdaaniya* as Vyaasa Pyu'ndd, the seat of Veeda Vyaasa.

[14] Persian histories, TSA, VK, BS, THMC, clearly state 'demolished all the temples and shrines in the area' and converted them to mosque or laid mosques over the demolished foundations. Often, they talk of the destructions and replacements being carried out over a wide area, as in *Tohfatul Ahbaab*. These are in addition to the specific mention of the temples demolished which have been included in this text.

[15] *Tohalfatul Ahbaab*, translated by K N Pandit, carries at least ten instances of the Hindus in different parts of the valley fighting pitched battles with the suufii demolition squads of Miir Araakii to carry out the destruction of temples and shrines (pages 200-78).

Under great duress[16] they have preserved for us the numerous shrines that have been listed in here, village- and mohalla-wise. If anything, the lists show the variety of the shrines, their all encompassing sweep as well as the connect with the rest of the country.

As it is there is hardly any shrine or venerated place in the whole of the country, which is not represented by one or another of the shrines of the valley. Since this excludes the countless shrines that have been lost for ever, the original sweep would have been even more extensive. From *Vyaasa Pyanndd* to *Sita Kondd*, there is hardly any signpost of Indian veneration that is not represented here. The same goes for the *tiirthas* that are associated with different places of Kashmir valley.

A remarkable feature is that name Juugy associated with many villages, shrines etc. they exist from the northernmost tips to the southernmost nooks of Kashmir. Usual uninformed presumption links them to the late Maharaja's rule. While the role and dedication of the Dogra Rulers in preserving the shrines and temples of Kashmir has been great, it may be pointed out that the name *Juugy*, in Persian variants *Joogiyaan* (and saanyaasiis as *shaniyaasiyaan*), is already present in

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[16] An idea of the hardships faced by them can be found in The Valley of Kashmir by W R Lawrence, pages 190-99.

*Vaakaati Kashmiir*, the mid 18th century Persian history, of Muhammad Azm Dyadu'ma'ry.[17]

That points to a long tradition of the *Sanyaasiis* and *Yoogiis* visiting Kashmir even during the hardest of times for the faith. When this is juxtaposed with the report of Albiruni[18] that Kashmir was the refuge of the Hindus thrown out from the rest of north India, the link with the rest of the nation is seen to have been a live one even in the earliest times. While Albiruni speaks of the early invasions of Mahmuud Gaznavii in the first quater of the 12th century, Kashmir remained the sole secure oasis till the late 14th century. It was the sole refuge of the extirpated people in the 14th century itself as told by Jonaraja.[19]

The refugees obviously built shrines of their own deities and founded places which answered to their specific religious needs. That must have one of the factors contributing to the diversity of the shrines and religious places of Kashmir. However, it is also to be kept in mind that even before the turn of the first millennium of Christian era, Kashmir represented a diversity of creeds and beliefs. The Buddhist travellers, whose first stop on

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[17] *Vaakaati Kashmiir*, Muhammad Azm Dyadu'ma'ry, Persian text, 1937, Ghulam Ahmad Nuur Mohd, Srinagar, page 272

[18] Albiruni's India, Q Ahmad, NBT, New Delhi, pages 10-11

[19] Rajatarangini by Jonaraja, *shlooka* 131.

their pilgrimage used to be Kashmir for its robust Buddhist traditions, lore and religion, speak of it at great length. Nearly half of the major temples noted by Obul Fazl in his report on Kashmir in Aini Akbarii were dedicated to Lord Vishnu while three were dedicated to Lord Brahma, which in itself is a rarity and a confirmation of the broadly pluralistic ethos of the Hindu Kashmir.[20] Others[21] have given great details of the existence of the divergent sects within Hindu fold.

This tradition continued till the 14th century itself. Again Jonaraja tells how Suuha Deeva, the penultimate Hindu ruler of Kashmir, refuged not only the Hindu fugitives from the rest of north, but also the Muslim Shahmeera, the Buddhist Rinchana.[22] Later historians tell us that Alamkaarchakra, from Darda also took refuge in Kashmir about this time. This was the time when the Muslim kings at Delhi were conquering and converting north India and the European Christians were raising crusades to liberate their holy places in the west Asia. This inclusive pluralism of Kashmir till the late 14th century has not been appreciated in its full import.

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[20] Aini Akbarii, Obul Fazl, Vol II *ibid.,* page 356

[21] B L Malla, Vaishanavism in Kashmir.

[22] Rajatarangini by Jonaraja, shlooka 132-46.

All this has made the shrine and temple heritage of Kashmir very extensive and all-embracing. The lists that are presented here would affirm this variety, reach and richness. There are 1399 temples, shrines and other religious in Kashmir. They include over 973 temple and shrine and nearly 426 *ashrams, raazu'bals, shamshaan ghaatths, shishu samaadhiis* and other places of faithly veneration and import. These shrines are spread over 646 locales of Kashmir valley, in the ten districts into which the valley is now distributed administratively.

It may here be pointed out that, with the haphazard carving out of the new districts in 2007, the districts do not represent a uniform distribution of the land mass of Kashmir; temples and shrines in the newly carved districts, some of which are comprised of just one and two *tehsils*, are disproportionately less. This reflects the less number of villages in these districts. Even the earlier six districts were not uniform area-wise. In fact, for any assessment of distribution of temples and shrines, and also representation therefore, the only suited parameter would be the parliamentary constituencies not the districts in Kashmir.

As is well known, the Hindu shrines of Kashmir came to be subjected to a renewed vandalisation after the nineteen eighties. A large number of temples, shrines, asthaapans, ashrams etc., were gutted, razed down and

vandalised in other ways. A large number of icons lying in the open, and those at sacred places of veneration in hills, crags and plains were shattered out of existence. A large number of *muurtiis* were thrown into rivers, never to be recovered. Some famous icons were stolen; Shivlinga of the famous Rainaavaarii temple, remained in a trunk at the police station for many years.

Speaking of the numbers of the shrines, as well as the number of shrines and temples that were destroyed, demolished, gutted and damaged over the last three decades or so, it must be pointed out that the only official report in this regard, viz. that of the Divisional Commissioner, Kashmir, prepared in 2005[23] for the PM's Inter-Ministerial Committee, vastly under-reports both the number of the temples and shrines and numbers of those destroyed. A possible reason for this erroneous report and under-listing could be the fact that it was focused upon the temples and shrines that had been destroyed. A district-wise summary of this document have been included in this work. An examination of the details would be instructive here. The summary provided in the list is as follows:

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[23] Divisional Commissioner, Kashmir, No div-com/relief-temples/1136/05 dated 21-7-2005

| District | Total number | Number damaged | | | Number intact |
|---|---|---|---|---|---|
| | | fully | parti | total | |
| Budgam | **29** | 8 | | **8** | 21 |
| Kupwara | **49** | 13 | 04 | **17** | 25 *(?)* |
| Baramula | **60** | 27 | | **27** | 33 |
| Anantnag | **131** | 57 | | **57** | 74 |
| Pulwama | **76** | 48 | | **48** | 28 |
| Srinagar | **102** | 18 | | **18** | 84 |
| Total | **436** *(?)* | **170***(?)* | **04** | **170***(?)* | **266** *(?)* |

One thing that becomes immediately apparent is the hasty manner of its preparation; even the totals do not tally. This list does not give details of all the places sacred to the Hindus of Kashmir. A notable omission is the sacred shrines, the holy *brans, chinaars, groves, hills, shilaas* etc. these sacred places are not usually roofed over. almost all the villages of Kashmir, even those where no Hindus had been left, there are a large number of sacerdotal sites. Most of the times these were the more significant sites of religious reverence which had been destroyed along with the holy *shilaas, muurtiis* etc., that had existed there. Many of them are the original sites of the earlier temples and shrines. Hindus visit them on the specified days associated with the holy site.

Besides, there were large areas adjacent to every Hindu locality which are visited on the specificied holy days like *Navreh, sonth, Raamanavmii* etc. Collective

Razabal > Rozbal



worship is conducted at these sites and the festival culminates in feasting in which the people of the whole locality participate. Of course, every Hindu village, and some villages where no Hindus now live, has clearly designated and recorded Cremation Grounds, *Shishu Samaadhiis*. At many places there are separate *Raazu'bals*, the sites of religious *homas*. Some of them have remnants of the sprawling hoary edifices, which once adorned the site. None of them find any mention in the list put out by the authorities.

Then there are the lands dedicated to the shrines, used for religious congregations etc. The places stand recorded as *"makbuuzai ahle hanuud'* religious land of Hindus. The official listing has roundly omited all these. There are other *tiirthaas* and pilgrimage spots that too have been left out, because the listing has been primarily focussed on the temples/shrines damaged during the riots, militancy etc. though there were sheds and other structures at many of the cremation grounds which were damaged, gutted or otherwise vandalised, they were not included in the government list.

On 3rd October 2012, the then minister of Revenue, Relief and Rehabilitation, while replying to a question in the state assembly, gave details which do not tally with

the above report.[24] As per this the number of shrines and those destroyed, district wise were:

| S. No. | DISTRICT | Temples total | Temples destroyed | Temple land |
|---|---|---|---|---|
| 1. | Budgam | 12 | 6 | |
| 2. | Kupwara | 49 | 28 | |
| 3. | Baramula | 56 | 27 | |
| 4. | Bandipore | 7 | 1 | 20 K |
| 5. | Anantnag | 128 | 72 | |
| 6. | Kulgam | 30 | 17 | 38 K |
| 7. | Pulwama | 47 | 21 | |
| 8. | Shopian | 19 | 17 | 38 K+9 M |
| 9. | Srinagar | 76 | 19 | |
| 10. | Gandarbal | 30 | NIL | |
| | TOTAL | **454** | **208** | |

As can be seen the details are for new districts. Below this list has been adjusted to the six old districts of Kashmir given in the aforementioned Divisional Commissioner, Kashmir's report of 2005:

| S. No. | DISTRICT | Temples total | Temples destroyed | Temple land |
|---|---|---|---|---|
| 1. | Budgam | 12 | 6 | |
| 2. | Kupwara | 49 | 28 | |
| 3. | Baramula | 63 | 28 | 20 K |
| 4. | Anantnag | 158 | 89 | 38 K |
| 5. | Pulwama | 66 | 38 | 38 K+9 m |
| 6. | Srinagar | 106 | 19 | |
| | TOTAL | **454** | **208** | |

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[24] *Hind Samaachaar*, Jammu, 4th October, 2012

Probably this is derived from the report submitted by Divisional Commissioner, Kashmir, to the hon'ble High Court of J&K, in response to a petition seeking prevention of the sale of temple lands and other religious properties of the Hindus, pending before the court. There is an increase of 18 temples in this list. Were these temples built during the intervening years, 2005-2012? Obviously not. The reason for the new inclusions is that all the temples had not been included in the previous list and some more temples were now included in this new list. But it still does not include all the temples. It omits the shrines, open holy places, *asthaapans* etc.

The new list also shows that an additional 37 temples have been destroyed. Either these temples were destroyed after 2005, or had been left out in the earlier list. Either way it goes to prove that the recording and reportage about the status of temples and shrines in Kashmir, even at the highest official levels, is incomplete and perfunctory. This listing, though done on the orders of the Hon'ble High Court, with active interest of the then RR&R minister Sh Raman Bhalla, and with affidavits of the ranking officers that all temples have been included, is still sketchy.[25] As discussed above, it does not include the

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[25] Report including an affidavit by Divisional Commissioner, Kashmir, submitted to the Hon'ble High Court of J&K in OWP No

shrines and sacred sites of the Hindus of Kashmir. Late when the Select committee of the State legislature, discussing the Temples and Shrines Bill directed the government to put the list of temples and shrines on the web-site, it was this incomplete and perfunctory list with was displayed. The display was actually the photostat copy of only some lists in this report.

Copy

By far the greatest flaw in this list is that it carries ridiculously reduced land assets. The list submitted to the court, includes only the plinth areas of the temples and shrines and then pompously declares that there has been no encroachment or sale or diminution of religious lands of the Hindu in Kashmir. Thus the most famous temple of Srinagar, Ganapath Yaar is shown to have just 8 *marlaas* of land. The temple was spread over 2-kanals mainland besides the river bank it is situated upon. The temple committee had also acquired two adjacent houses. The temple has 182 kanals of land at Shaalimaar. The list mentions nothing of it. Just 8 *marlaas*! And then goes on to claim that there has been no alienation or sale!.

As discussed above, the authorities reporting to the Hon'ble High Court, had access to the revenue records of each village and mohala. The revenue officers who compiled this list are the repositories of the said records.

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785/2008 'on Mandir Property of the Valley' by Aijaz Ahmad Chisti, Addl. Advocate General, Srinagar

In a curiously dismissive approach, they have projected the land assets of the temples at the minimal, including only the bare plinth areas in the report. They have completely omitted the attached and usage lands, adjutant to the shrines, which are normally added to even the private *milkiyati* lands like *abadi deh*, *shamilaat* etc.. Though the officials were reporting on court orders, they have not mentioned the cremation grounds (C.G.), *Shishu Samaadhiis (SS)*, and the endowments. They have completely omitted to report the total *makbuuza ahle hanuud (m.a.h.)* lands which could easily be accessed in the revenue records village-wise.

Apprehensions of this lackadaisical attitude prompted us to produce this comprehensive listing of the temples and shrines of Kashmiri Hindus. Without the aid of exact revenue records it has been difficult to ascertain the complete land assets of the temple and shrines and the religious lands of Hindus (*m.a.h.*). There are many shrines that were known to the elders of the community who , over the last more than two decades of exile, have departed from this mortal world of persecution and deprivation. Accordingly, the listing of the temples and shrines here remains tentative. Its purpose is to provide a baseline for further work.

A comparison of this tentative list shows that the official listing includes only half of the holy places sacred to the Hindus of Kashmir. As mentioned earlier, even this

survey is not a complete listing of all the sites held sacred by the Hindus of Kashmir. Many more of the sacred sites would come to light once a similar exercise is undertaken with adequate facilities and full access to the records. Nevertheless, the major points thrown up by this preliminary survey are material and noteworthy. Summary of this tentative listing has been given at the end of the work. A district-wise resume is as follows:

| | DISTRICT | LOCALITIES | TEMPLES AND SHRINES | CREMATION GROUNDS | G. TOTAL OF RELIGIOUS PLACES | DESECRATED DESTROYED |
|---|---|---|---|---|---|---|
| 1 | Anantnag | 133 | 245 | 95 | 340 | 83 |
| 2 | Baramulla | 87 | 133 | 65 | 198 | 22 |
| 3 | Bandipura | 24 | 22 | 14 | 36 | 11 |
| 4 | Budgam | 49 | 70 | 39 | 109 | 22 |
| 5 | Gandarbal | 33 | 50 | 29 | 77 | 10 |
| 6 | Kulgam | 58 | 68 | 52 | 120 | 46 |
| 7 | Kupwara | 72 | 128 | 56 | 184 | 52 |
| 8 | Pulwama | 55 | 106 | 41 | 147 | 25 |
| 9 | Shopian | 30 | 34 | 31 | 65 | 23 |
| 10 | Srinagar | 106 | 119 | 6 | 125 | 53 |
| | Grand Total | 647 | 975 | 428 | 1403 | 347 |

First and foremost is the number of shrines intimated by this listing. As against the 454 temples and shrines listed in the revised official list, the actual number of the sacred shrines adds up to nearly a thousand. When

1403

the cremation grounds, the *shishu samadhis* and the *raazu'bals* are added to the list, the number of the sacerdotal sites adds up to 1403. As emphasized elsewhere too, the lists given are not the complete inventory of the sites holy to the Hindus of Kashmir. There may be more places. These sites have been listed district-wise in the table above have been detailed in the records presented here. The table given above adjusted for the six districts given in 2005-report of Divisional Commissioner, Kashmir, would be:

| | DISTRICT | LOCALITIES | TEMPLES AND SHRINES | CREMATION GROUNDS | G. TOTAL OF RELIGIOUS PLACES | DESECRATED DESTROYED |
|---|---|---|---|---|---|---|
| 1 | Anantnag | 191 | 313 | 147 | 460 | 129 |
| 2 | Baramulla | 111 | 155 | 79 | 234 | 33 |
| 3 | Budgam | 49 | 70 | 39 | 109 | 22 |
| 4 | Kupwara | 72 | 128 | 56 | 184 | 52 |
| 5 | Pulwama | 85 | 140 | 72 | 212 | 48 |
| 6 | Srinagar | 139 | 169 | 35 | 202 | 63 |
| | Grand Total | 647 | 975 | 428 | 1403 | 347 |

The second major point that comes through here is that the number of temples, shrines and other religious places that have been desecrated, destroyed, damaged or encroached upon is double of that given in the list provided by the Divisional Commissioner, Kashmir. Besides the 347 desecrated sites, the detailed list brings up another 217 *dharmshalas* all over the valley, which were vandalised and destroyed. Most of these housed schools, including government schools. Though the ridiculous figure of 170 of the first report was revised to 208 by the RRR Minister to the legislature in 2012, it is still way below the number of sacred structures desecrated and destroyed as revealed by the survey. Again, this is only a tentative number. The full extent of the sacrilege and destruction that has been perpetrated can be ascertained only after an extensive survey.

Yet another thing that comes to comes to light is the ridiculously low estimate of the religious lands of the Hindus in Kashmir. The report placed before the house made the startling claim that the total religious lands of Hindus in Kashmir, provided for three districts of Anantnag, Baramula and Pulwama out of the erstwhile six districts added to 96 kanals and 9 *marlas*![26] To take just one instance, the Swami Atmaramji Ashrama at Gosain gund, in Dduur Tehsil of Anantnag, is spread over 20

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[26] Reply of RRR Minister in Assembly, in Srinagar on 3rd Oct. 2012

kanals of land and has an endowment of more than 256 kanals of irrigated land. In fact, the whole village of Gosain Gundd, which has now been renamed Gund Navrooz, was originally a settlement of the tenants of the ashram lands.

Most of the thousand shrines listed here are sprawling establishments. Many are located at the feet of hills and extended to the top, with the shrine having usage of the land, since times immemorial. In any case the shrines are not limited to the 5-8 marlas upon which the main temple stands. The cremation grounds, *shishu samadhis* and *raazu'bals* have usually been spread over a dozen to a score of kanals, with some having lands twice or thrice this average figure. At a rough estimate the 1399 and odd religious places should add up to over twenty thousand kanals of land, excluding the endowment lands and other allotments of the shrines. Below some of the major land assets of the temples, shrines and *ashrams*, are given for the erstwhile six districts:

Anantnag District:

Nagu'bal Complex – 60 K[27]; Achhu'val chook – 30 K; Vanpuh CG – 40 K; Gootam Nag – 80 K; Martand Complex

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[27] The symbols used in this are as follows: K – kanal; m – *marla*; CG – cremation ground; C – cultivable land; EL - Endowment land; H – Hillock; T- approximate Total land; C – complex : F – forest land; *m.a.h. – makbuuza ahle Hanuud*

– 100 K; Bijbihara —60 K, EL– 15 K; Tha'jvoor – 50 K; Ba'du'r Kalan – 30 K; Voomu – 35 K Complex, endowment 15+15 (30 K); Vethu' votur – 10 K Complex, 58K EL; Siitaa Kondd – 12 K; Tiirth Raaj – 30 K Complex; Gwsaa'ny Gondd – 20 K Complex + 256 EL; Haangal' Gondd – 30 K; Dumattabal – 100 K; Saagam – 58 K; Akingoom – 110 K; Logu'ry puur – 53 K, (T); Saa'lii – 40 K (T); Naagddanddii – 55 K; Braari Aangan – 18 K (C) + 180 K (L) + 1000 acre (F); Kulgam CG – 30 K; Vishnupaad Lake over 1000 K; Kshir Bhavani Manzgam – 48 K; Divsar – 50 K (T).

Baramula District:

Delyun - 180 K (endowment, SDS, Bara); Baramula – 100 K (T); Gwsaa'ny Tteeng – 10 K (C) + 260 K (EL); Gwfu'bal – 50 K (H); Buuny Yaar – ancient temples spread over 50 K; Siir 35 K; Sopore Old City – 50 K (T), Town – 145 K, Battapuur – 60 K (T); Daru'puur, dda'niishar – 1000 K (F),

Budgam District:

Biiru – Abhinav Gupt Cave – 100 K; Pushkar 15 Km *Parikrama* (H), Baa'dypuur 50 K (T) Waagaam – 30 K +100 Chinars, Budgam – 42 K (T), Nunar – 50 K (T) Chunar 59 K.

Kupuwara District:

Vilu'gaam–30K(T), Saadu'maalyun 364 K (EL), Kandiikhaas Raa'zubal - 25K; Handu'voor + CG – 45K, Ba'dru'kal – 250 K (F);, Tikir – 8 K (T) + Gushi – 30 K (T); Goottyuung -50 K

(T), Kaarihoom-60 K (T); Nagri – (Raazu'bal) 20 K, Chanddigaam 50 K (C); Laalpuur – 180 K (EL)

Pulwama District:

Baalaa Deevii 20 K (C), Poonpar – 30 K (T), Khriv 60 K (L) + 350 K Parikrama, Lwdav 200 K Duunii Sahab + nearly one dozen entries of *m.a.h*; Pinglish – 30 K (T), Navdal 50 K Shupyan Town 40 K, Divgaam – 20 K, Zaanu'puur – 55 K (T), Raam Nagrii 30 K (T), Naa'ddy marg – 30 K (T)

Srinagar District:

Ganpath yaar – 182 K (EL); Ragunath Mandir Fateh Kadal – 4 K; Shiital Nath 10K; Baabaa Dhaamdaas (21 K); Raamchandar 12 K; Raam Baagh Samaadhii 50 K; Haarii Parbat – H 500K; Haarii Parbat *parikrama* – 1.5 Km; CG Karangar 8 K; Chatsu'bal – 20 K; Vichar Naag – 51 K; Durgaa Naag, 21K ; Jayeeshta Deevii 100K ; Laar 30 K (T) + 250 K (L); Vwtu'laar – 100 K (Orchard); Vandu'hoom CG 20 K; Safaapoor – CG 25 K; Tulu'mul – 30 K (C) + 300 K (Shrine land); (Naagddanddii) 59 K at Achin, Gandarbal

## A NOTE ON NAMES OF LOCALITIES IN KASHMIR

A major anomaly encountered while collating the records in Kashmir with the actual spoken places is the form of the names. The names of villages, localities etc. in Kashmir do not conform to the actual spoken name; rarely does the so-called official version of the name of a locale coincide with the name as it exists. Thus the name Damu'haal Haa'nz Puur is called Damhaal Haanjii Poorah. Obviously, it is at variance with the spoken form. When this name is written it brings in anomalies of its own. The name is often spelled Domhal Hanji Pora, telling how much havoc the spelling plays with the actual name. And, this is one of the few names where the spoken and written forms loosely approximate. In other cases the distortion is drastic.

Two anomalies get clubbed here. The first is the form. The name-forms in records or writing are not what is in use locally. Kashmiris say *Puur* not *Poorah*, they say *Haa'nz* not Haanjii which is the Hindi word for *Haa'nz*. Again, Kashmiris say *Gonj* or Gaa'nz not *Gonjuu*; *Tyuk* not *Tikuu*. Similarly, the Kashmiri name is *Varu'mul* not *Baramula*, *Poonpar*, not Paampoorah *Kwpu'voor* not

Kupwara. One of the newly formed districts in south Kashmir is *Shupyan*. It gets called Shoopayaan in Urdu. Its sister district is Pulu'voom which gets called Pulvaamah in Urdu. Written in Urdu or Hindi, the distortion is limited to this first order.

When the names are written in English, a second order of distortion is imposed on the names. *Haa'z > Haanjii* now gets written as *Hanji*; *Gonj* or *Gaa'nz > Gonjuu* gets written Ganjo, Ganju, Ganjoo, Gonju...; Tyuk > *Tikuu* becomes Tiko, Tikoo, Tiku. Ticko/u; Similarly, *Varu'mul* > *Baramula,* is written Barahmulla, Baramullah; *Poonpar*> Paampoorah is written Pampora; *Shupyan* > Shoopayaan is written Shopian. Lawerence wrote it Shupiyon.[28] The distortions go on and on. People have the wrong notion that English alphabet denotes correct sounds. They believe that by telling how the villages and localities are spelled in English alphabet would tell the listener the correct name as it is in Kashmir. This is not so.

For one the English alphabets have no fixed sound. Here, any vowel can stand for any sound.[29] Letter 'a' denotes the sound a, e, ai, aa, ee, etc., in different words.

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[28] W R Lawrence, The Valley Of Kashmir, print 1996, Kashmir Kitaab Ghar, Residency Road, Jammu, page 225.

[29] RL Bhat, 2013, Rationalized Roman for Kashmiri, Substance Publishers

Often it gives different sounds at two places in the same word. Even consonants are unreliable here. The same letter 's' stands for sounds, s, j, z etc. Secondly, often the letters are used in combinations as per their use in English words. Then fancies come in and play further tricks. Baddgaam is written Budgam; probably, the simpler Badgam is not used as it carried the word 'bad'! The result of these idiosyncrasies of scripts and usage is that we end up with two names, which hardly a resemblance. A tragic visitation upon Kashmir has been this distortion upon distortion, leading to amazing alteration in the names of the village, landmarks and localities.

This becomes a raging befuddlement, in locating places and shrine names. As pointed out elsewhere, the shrines of Kashmir represent the ancient culture and preserve the continuity of the lore of Kashmir. This continuity can be recognized if the names as they are spoken in Kashmiri are recorded and used. Accordingly an attempt has been made in using the names of the localities as they are spoken in Kashmir by the Kashmiris. To illustrate this point further, below is given an extract from Rationalized Roman for Kashmiri:

"Speaking of the place names in Kashmir, Lawrence says that 'the village names strike one as peculiar and it is possible that anyone with knowledge of Sanskrit might be able to trace the meaning of the names. Further on, he

remarks: it is said that the present quaint, often unspellable names are old Sanskrit words corrupted by Todar Mal (~Tţooddar Mal) when he drew up a list of villages of Kashmir for his master Akbar."[30]

The process of distorting the names begun under the Moguls has reached its zenith or nidar under Persian, Urdu and now English or Roman spellings. Today few of the names written in records correspond to the names as they are spoken. This is as true of proper names as it is true of village- and town-names, the names of rivers, regions, hills and locales. The late Lasu' Koul, then Director of Doordarshan, Srinagar, who fell to the terrorists' bullets in 1990, was probably the only person whose recorded or written name actually, resembled the spoken name. The noted linguist, Omkar N Koul has also pointed out the diarchy in the names in Kashmir.[31] He, however, seems to legitimise the anomaly by designating the three forms as *'short' 'spoken'* and *'written names'*, which they in no case are. Using the RRK scheme, official[32] and spoken versions of the names of the ten districts are:

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[30] R L Bhat, 2013, Rationalized Roman for Kashmiri, Substance Publishers, chapter 7: *Basics of Kashmiri Grammar*

[31] Omkar N Koul, (2005), Studies in Kashmiri Linguistics, Indian Instițute Of Language Studies, Delhi, page 98.

[32] The 'official names given are as those in the Tahsil-wise list of census villages in India Village Directory at http://vlist.in/

| S. No | Official | Actual |
|---|---|---|
| 1. | Anantnag | Anantnaag |
| 2. | Baramullah | Varu'mul |
| 3. | Bandipora | Banddu'puur |
| 4. | Budgam | Baddu'goom |
| 5. | Gandarbal | Gaandarbal |
| 6. | Kulgam | Kwlu'goom |
| 7. | Kupwara | Kwpu'voor |
| 8. | Pulwama | Pulu'voom |
| 9. | Shopian | Shupyan |
| 10. | Srinagar | Sriinagar |

Likewise the official and the actual or spoken versions of the names of the tahsiils (tehsils) of Kashmir valley are:

Anantnag District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Anantnag | Anantnaag |
| 2 | Bijbehara | Vejibroor |
| 3 | Dooru | Dduur |
| 4 | Kokernag | Kwkarnaag |
| 5 | Pahalgam | Pahalgaam |
| 6 | Shangus | Shaangas |

Kulgam District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Devsar | Divasar |
| 2 | Damhal Hanjipora | Damhaal Haa'zpuur |
| 3 | Kulgam | Kwlu'goom |

Kupwara District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Handwara | Handu'voor |
| 2 | Karnah | Karnah — Karnav in |
| 3 | Kupwara | Kwpu'voor — Kopehvor in K |

Shupiyan District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Shopian | Shupiyan |

Badgam District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Beerwah | Biirvah — Biru |
| 2 | Budgam | Badu'goom |
| 3 | Chadoora | Tsooddur |
| 4 | Charar- E- Shrief | Tsraari Shariif / Tsraar |
| 5 | Khag | Khaag |
| 6 | Khansahib | Khaansaa'b |

Bandipore District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Bandipora | Banddu'puur |
| 2 | Gurez | Gureez |
| 3 | Sonawari | Swnu'voor — Sonehvor in K |

Baramula District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Baramulla | Varu'mul |
| 2 | Boniyar | Buuny Yaa'r |
| 3 | Kreeri | Kriir |
| 4 | Pattan | Pattan |
| 5 | Rafiabad | Rafiihaabaad |
| 6 | Sopore | Soopoor — Sopar in K |

| | | |
|---|---|---|
| 7 | Tangmarg | Ttangu'marg |
| 8 | Uri | Uurii |

Ganderbal District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Ganderbal | Gaandarbal |
| 2 | Kangan | Kangan |
| 3 | Lar | Laar |

Pulwama District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1 | Awantipora | Vuunty Puur |
| 2 | Pampore | Poompar |
| 3 | Pulwama | Pulu'voom/ Pu'lu'voom |

Srinagar District

| S No | Official name of Tahsiil | Actual name |
|---|---|---|
| 1. | Srinagar (North) | Sriinagar North |
| 2. | Srinagar (South) | Sriinagar South |

Miscellenaous place names:

| Actual | Written | Actual | Written |
|---|---|---|---|
| Achhu'val | Achabal | Lwduv | Ladau |
| Anchidduur | Anchidora | Maagam | Magam |
| Battu'voor | Batawara | Naagum | Nagam |
| Batshu'puur | Bachipora | Nayutt | Natipora |
| Biiruu | Biru | Nohom | Nehama |
| Ddaku'sum | Dachigam | Swgoom | Sogam |
| Haa'rvan | Harwan | Tsimar | Chimar |
| Handu'voor | Handwara | Tsokur | Chakura |
| Khriv | Khrew | Voomuu | Omoo |

Desecrated a destroyed, district wise

DISTRICT: **ANANTNAG**, TEHSIL: **ANANTNAG**

| S. No. | Village | Shrines/temples etc. |
|---|---|---|
| 1. | Naagu'bal (Anantnaag) | *Praachiin* Hanumaanji Mandir+ *Pr.* Krishanji Mandir+ *Pr.* Shivji Mandir+ School+ bhagvat Gita Bhavan + 3Daramshalas+ Gandak Naag+ Anant Naag+Indira Naag with Shivling+ Tutla Bhagvati+ Shiitlaa Bhagvati shrines on Tutlaa Baal+50K land+ Bharat Maataa Mandir, Raam Mandir, 2nd Hanuumanji Mandir+2nd Gandak Naag (Main)+4 Dharamshaalas +13K land |
| 2. | Naagu'bal Chook | *Pr.* Raagynaa Diivii Asthaapan holy spring circumscribed by the Davuud Khaakii mosque+ 10K irrigated endowment land at Kihiry Bal **Diivii Bal desecrated** |
| 3. | Kaa'ddy puur | Sacred Gajanaag shrine |
| 4. | Nayii Bastii | Shivala Mandar + C.G. **Temple desecrated** |
| 5. | Heru' Mohala | Shivala Mandir 4K land **Temple desecrated** |
| 6. | Achhu'val Chook | Shamshaan Gaatth, Ratnasar Gaanjiivaara (10 K land)+ and Bangiddaar (20 Kanal) + shed |
| 7. | Janglaat Mandii (Anantnaag) | Ancient temple in old forest quarters+ C.G. Gaatth Ashajpuur with shed 20K land **Gaatth desecrated** |

| | | |
|---|---|---|
| 8. | Dyaalgaam Battapuur | Temple + C.G. |
| 9. | Pyatthbug | Temple+C.G. |
| 10. | Miir Daantar | Ganeshji Mandir+C.G. **Temple Destroyed***[1] |
| 11. | Sarnal | Himaal Naag below Shitla Bhagwati |
| 12. | Pyuhur (Gootam Naag) | *Praachiin* Gootam Naag asthaapan+ 3 Temples,Shivji, Raamji, Ganeeshji + Dharamshala Tapubhuumi (60K 20K walnut orchard) +C.G. |
| 13. | Krongus | Temple+C.G. |
| 14. | Kihiry Bal | Ancient Surya temple 30k (ASI) |
| 15. | Maartandd | *Praachiin* Shrine complex with land + 3 holy springs+ 10 temples+4 dharmashalas over 100K land |
| 16. | Mattan Bonagam | Temple +holy spring+building+ |
| 17. | Sangam (Mattan) | Ancient Asthaapan with land assets at the holy Shraadha site on Tsaakaa. |
| 18. | Vanpuh | Shivji Temple + Ganeeshji Temple + Gaargii Temple+ Sw Damu' Kaak Samaadhii +Sw Krishnu' Juu Raazdaan Samaadhii **All 3 Temples desecrated** |
| 19. | Khirmani Ganeesh | Sacred Spring of Mata Raa'gynyaa Bagvatii + C.G. |

[1] Destructions of temples, *asthaapans* etc. marked with* have been acknowledged in the report of Divisional Commissioner, Kashmir, sent to the PM's Inter-Ministerial Team wide his office no div-com/relief-temples/1136/05 dated 21-7-2005 (*D/D=Damaged/Destroyed*)

| | | |
|---|---|---|
| 20. | Laaramganj Puur | Nandkiishar Asthaapan with land assets; |
| 21. | Suufygondd | Kulimraazu' Bhaa'rav+Shishu Samaadii/Harish Chander Bhoomi. 40 K land, Managed by Vinayak Prabandak Committee. Wanpoh **Encroached upon by Rural Deptt** |
| 22. | Manzun | C.G. |
| 23. | Shivpuur | C.G. |
| 24. | Ookhur | 2 Temples+Dharamshalla+ Bhaa'rav Mandir near middle school + C.G. |
| 25. | Naa'nyal | Temple+C.G. **Temple Damaged** |

DISTRICT : <u>ANANTNAG</u> TEHSIL : <u>BIJBIHARA</u>

| **S.No** | **Village** | **Shrines/temples etc.** |
|---|---|---|
| 1. | Bijbihaara (Vejibroor) | Harishchandar Mandir 15 K land + (+15K endowment land at Voomuu, Veernaag)+ Vijeeshvar Mandir (5 K) +2 Dharamshalas + Zayaa Diivii (6 K) +Vizayaa Devii Asthaapan on hilltop+ Shivji Mandir in Tyiky mahlu' +2 C.G. **Shivjii Mahaaraaj temple and Vijeeshvarii temples destroyed* + Vizayaa Diivii Muurtii being used for thrashing rice +One C.G. (4 K) Bus Adda, Encroached By Govt Shaivaalya desecrated in 1986 too** |

| | | |
|---|---|---|
| 2. | Tha'j voor | Temple+Ancient Shrine holy *Gwf* Lord Shivji, associated with Shrii Amar Naathji *Yaatraa* ( *Shaarvan Puurnima*) + Dharmashala +C.G. **Temple and ancient shrine destroyed*** |
| 3. | Hugoom | Temple + holy spring + C.G. |
| 4. | Addlachh | Temple |
| 5. | Treel | Temple + C.G. |
| 6. | Mahend | Temple (2K land)+Mahaa Lidar Shrine land assets+Dharamshalla+ C.G. **Temple + holy shrine destroyed*** |
| 7. | Ba'du'r Kalaan (Mahend) | Ba'du'r Ganga Tiirth+Thaalu' Naag (spring) + Tuji Braaryan Asthaapan |
| 8. | Pooshu' Kruu'r | Temple |
| 9. | Khiram | Temple+ Ashu' Daa'r Darshan in holy Spring + Sacred Chinar on hillock +C.G. |
| 10. | Siru'hoom | Temple+ Gangu'bal asthaapan + Surya *Muurtii* +C.G. |
| 11. | Laribal | C.G. (7 K land) |
| 12. | Atshvor | Temple+ C.G. |
| 13. | Battu'gondd | Mangla Diiviiji Temple + Raazu'bal |
| 14. | Kra'nddy Goom | + C.G. (8.8 Kanal land) |
| 15. | Veer Navbug | Temple + C.G. **TEMPLE DESTROYED* name changed to Miir Nowbug** |
| 16. | Za'bily Puur | Temple+ C.G. **Temple damaged** |
| 17. | Vaagu'hoom | *Tiirtha* associated with Vaagu' Bhat |

DISTRICT : ANANTNAG, TEHSIL : DORU (Dduur)

| S.No | Village | Shrines/temples etc. |
|---|---|---|
| 1. | Kapran /Haalsiddaar | Pavan Sandyaa +Liddar Sandyaa shrines +Ancient temple (under ASI) |
| 2. | Veernaag (Verinag) | 2 *Praachiin* Temples (Shankar and Diivii) in Niilnaag (*Naagu'bal pratikhyan*) spring enclosure + *praachiin* Shivji Temple in *bag* + Mathraa Deevii *kuttiya*+ Giitaa Bhavan + C.G. 5k with walnut trees |
| 3. | Vethu' Votur | Legendry origin of Vitasta Holy spring compolex 10K land+ *Pr*. Temple + 2 Dharamshallas+ 40K irrigated land with tenants+ *Vethu' Truvah Yaatraa* **Temple, 2 Dharamshaalaas Burnt; Land Encroached By PHE Deptt** |
| 4. | Voomuu | Ancient Shivji Temple with 30K land+ dharmashaala+Raanii *gumbad (prayer cells)* **Temple desecrated** |
| 5. | Poonzuu | Ancient Ganeeshji Shrine + C.G. |
| 6. | Bwnu'gondd | Ancient Temple+ Another Shivji temple + Dharmasal 8-room + dharmasaal 4-room+ C.G. 20K on Saandran bank **2 TEMPLE DESTROYED(only 1 temple shown gutted*+ 2 dharamshalas burnt no compensation paid** |
| 7. | Chiny Gondd | Shivji Temple+ 2-storey Dharmshala hired by govt school + C.G. 25K on Saandran bank with Mulberry trees |

| | | |
|---|---|---|
| 8. | Puulii | Pulast Rishi shrine+Temple + C.G.<br>**TEMPLE DESTROYED*** |
| 9. | Shankarpuur | Siitaa Kwndd (sacred spring, 8K land )<br>**Name changed to Kalamchinar** |
| 10. | Tiirth raaj<br>Luku' Bavan | Ancient Shrine complex 20K with 6 Temples. Sacred spring, dharmshala and land assets + Naaraan Naag +C.G.<br>**TEMPLES DESTROYED*** |
| 11. | Fatehpuur | Temple + C.G.<br>**GANEESHJI TEMPLE destroyed*** |
| 12. | Bonu'gaam | Shivji temple + C.G.<br>**Temple desecrated** |
| 13. | Kaabaamarg | Ancient sacred Vishnu'paad Shrine |
| 14. | Maanttu' Puur | Holy Spring + C.G. |
| 15. | Gwsaa'ny Gondd<br><br>Gosain Gond | Ashram Sw Atma Ramji 20K complex, 10K apple orchard, Samaadhiis, 2 huge Dharamshallas, Temple, Yagyashaalaa, buildings, cowshed, shops, another orchard, 256K land with tenants<br>**Two Dharamshallas* Gutted+ 2 Buildings, *Yagyashaalaa* and *bhoojanaalya* encroached by Govt (Edu. Deptt.): village name changed to Gund Navrooz** |
| 16. | Qazigund | 2 Temples+C.G. |
| 17. | Kury Goom | Maha Ganesh Asthaapan, Kuly Baag Temple, Another Temple, Ram Temple, another Temple and Chandi Bhagwati shrine + C.G.<br>**FIVE TEMPLES DESTROYED*** |
| 18. | Levdduur | Temple+C.G.<br>**TEMPLE DESTROYED*** |

| | | |
|---|---|---|
| 19. | Paanzath | Holy Spring+Sapt Rishi springs) |
| 20. | Taaru'goom | Taaraa Bagvatii Temple + CG 8K +SS 1K<br>**TEMPLE DESTROYED*** |
| 21. | Yoorkhosh Puur | Temple+C.G.<br>**Temple Ransacked*; Shivling Stolen** |
| 22. | Vyos (Vessu) | Temple+ sacred Spring+ Dharmshala+ C.G.<br>**2 Temples and 1 Dharamshala D/D*** |
| 23. | Vyos Chak | Shivji temple + C.G. |
| 24. | Chaki Raaj Valii | Temple 8K land + Sacred Saasrudra Naag +C.G. |
| 25. | Daamjan | 2 Temples + C.G.<br>**1 Temple Destroyed** |
| 26. | Soddur | Temple + C.G. |
| 27. | Tsandyan Pajan | Temple+ C.G. |

DISTRICT : **ANANTNAG** TEHSIL : **KOKERNAG**

| **S.No.** | **Village** | **Shrines/temples etc.** |
|---|---|---|
| 1. | Sondu' Braa'r (Waangoom) | Trisyandhyaa Ancient Swnd Braari shrine in the form of holy spring at Swndabraarii+Dharmshalla+8K land |
| 2. | Binduu Zalangaam | Ancient Asthaapan of Ganeeshji and Badra Kaalii + C.G. |

| | | |
|---|---|---|
| 3. | Hangul Gund | Hangala Devi Shrine + Swami Mirza Kak Samaadii + Land 10 Kanals + Trees Walnut, willow etc Shivji Temple (7 Kanals of land)+ Dharmshala+ C.G. + SS<br>**Shishu Samaadii encroached upon** |
| 4. | Biddar | Temple + Ancient Briiddaa Bhagvatii shrine (6 feet alcove in the rock)+ C.G.<br>**TEMPLE DESTROYED*** |
| 5. | Virykum | Temple + Samadhi+ C.G.<br>**TEMPLE DESTROYED*** |
| 6. | Kwkarnaag | C.G. |
| 7. | Supt Shaalii (Soof Shaali) | Supt Shaaleeshvar Shivji Mandir with Shivling + Laxminaaryan *muurtii* + Kwngam Naag (Kumar ji Asthaapan) + Ganjandar Naag + C.G. 7K<br>**Temple destroyed + Govt move to encroach C.G. to construct stadium** |
| 8. | Dumttabal (Watnaar) | Ancient Naarayan Puri temple with a spring and assets of 100 Kanals of land and huge walnut and other trees<br>**Land encroached trees cut/ sold** |
| 9. | Pyanddu'bal | Shraadha sthaan (*Seki pyandd*) |
| 10. | Naruupuur | Ancient Naarad Naag shrine temple congregation on *Naarad eekaadahii*<br>**TEMPLE DESTROYED*** |
| 11. | Khalu'haar | Shivji Temple+ Ganeeshji Asthaapan+C.G. |

| | | |
|---|---|---|
| 12. | Saagam | Chanddikaa Diivii Asthaapan (Land over 4 K) + Ganiishbal temple (1 K)+ 2 Chinars+2Springs+Shivji Maharaaj Temple (10 K)+endowment land 18K (grade-I )+ 3-storey *dharamshalla*, +Bahuk Raaẓu' 2 K+ 2 Chinar+ Ancient Bran+Naagu'bal Spring+Uma Diivii Spring+ (5 K) +Janamasttamii ground (2K) Radha Diivii *Dharamshalla* with land+ C.G. 23 K: Total land: 58Kanals 10 marlas<br><br>**Ganeeshji Temple gutted; 2 Dharamshallas gutted; Chanddikaa Deevii Temple gutted; Mahiishar naath gutted: Shrine properties ransacked, lands encroached upon. C.G. encroached upon government (Health Center Built, Anantnag-Kishtwar Road) + crop-share withheld by tenants.** |
| 13. | Kaa'nddy Voor | Swnu' Bagvatii Asthaapan+ C.G. |
| 14. | Muhury Puur | Diivii Temple+ Shiva lingam + C.G.<br><br>**Temple desecrated 1986** |
| 15. | Akingoom | Shaivaa Devi temple *(makaani Shaiva Bagvatii)* land assets 89 K forest compartments along with Deodar trees etc. +13K Diivii *Sahan*) +Sapt Rishi + C.G. 8K |
| 16. | Bonu'puur Akingoom | Ganeeshji Asthaapan +2 C.G.'s (5 K and 2 K land) |

| | | |
|---|---|---|
| 17. | Hookhur Badsgoom | Temple +C.G.<br><br>**TEMPLE DESTROYED*** |

DISTRICT: ANANTNAG TEHSIL: PAHALGAM

| S.No. | Village | Shrines/temples etc. |
|---|---|---|
| 1. | Pahalgaam | Ancient Maamleeshwar temple 8K complex, with Archaeology Deptt.+ Shivji Temple near Police Station + C.G. on Lidar bank opp. Grid 10K<br><br>**Maamleeshwar Temple Occupied** |
| 2. | Pahalgaam village | Temple at Gwsaa'ny Paddaav<br><br>**Temple Ransacked** |
| 3. | Ga'nyshibal | Ancient Ganeeshji Temple +<br><br>**Temple Destroyed.** |
| 4. | Logry Puur | Ancient spring and temple of Maataa Raa'gynaa Diivii +Shivji Mandir+ Shishu Samaadhii (40 K land) +C.G. +Dharmshala (2-st)+3K land<br><br>**TEMPLE RANSACKED: Ancient Raa'gynyaa Maataa *Muurtii* stolen Ownership of land (7K) reportedly changed to *makbuza ahle islaam*** |

| | | |
|---|---|---|
| 5. | Sily Goom Shilaa Graam | Ancient Shrine and Temple along with Sastarakshi linga Idols and Chinar Bagh on road + Tea charri mubaarak 6K land<br><br>**6K land encroached upon by Awkaf, under stay by HC TEMPLE DESTROYED** |
| 6. | Aishmukaam | Ancient shrine dedicated to Iishaan+ Shivji Temple on the road +1K land<br><br>**Temple desecrated in 1986 Temple Land enchroached upon** |
| 7. | Fuhar | Temple+C.G. |
| 8. | Saa'lii | Paapharan Naag + land 4K+ Temple + Dharamshalla+ Kaarkuutt Naag (Spring) on hillock building+C.G<br><br>**Kaarkuutt Naag ransacked+ Paapharan Naag temple destroyed* Dharamshalla Destroyed. Badrapiitth thrown into rice fields** |
| 9. | Siir | Temple+C.G. |
| 10. | Khayaar | Raa'gynyaa Bagvati Temple+ C.G. |
| 11. | Tsa'ndu'r goom | Temple+ancient sacred *Bran*+C.G. |
| 12. | Raamu'haal | Temple+C.G. |
| 13. | Maninhaal | C.G. |
| 14. | Tsonddubal | Ganpath Asthaapan (on Dadikol) |

| | | |
|---|---|---|
| 15. | Thaa'niishar | Temple + C.G. |
| 16. | Bumzuu | Ancient Shaiva Caves along with rock-cut temple+ |
| 17. | Luusiir | Cremation Ground |
| 18. | Hanumań puur | Cremation Ground |
| 19. | Karshangaam | Kunj Dhoor temple in middle of Lider River + Shivji temple.+ Shivling in Saadabal + C.G.+ 10 K |
| 20. | Barnibal | Paandav dvaar+Bhadrpeeth Shankar Brashab *aakaar* in stone |
| 21. | Hu'ttu'mur | Temple+Konjkaa Diivii on hill+C.G. |
| 22. | Salar | Shankar Paarvatii Temple + C.G. |
| 23. | Kwnzu'goom | Temple +C.G. |
| 24. | Kwlar | Temple+Kulvaagishvari Shrine+ C.G. |
| 25. | Vwlarhoom | Temple with land assets+ C.G.<br><br>**Temple demolished** |
| 26. | Ddalsiir | Temple + C.G. |
| 27. | Chaku'bal | Bargu'shikha Temple+Vaishno Devi Asthaapan+C.G. |
| 28. | Kootthus | Naaraan Naag with 5 *muurtiis* and sacred chinars + Temple+ C.G<br><br>**Sacred Spring Encroached PHE** |

DISTRICT : **ANANTNAG** TEHSIL : **SHAANGAS**

| S.No. | Village | Shrines/temples etc. |
|---|---|---|
| 1. | Achhival (Achabal) | Ancient Akshipaala naaga +Temple + 2 Dharmsaal+ Ganeesh Ghaatth+ well knonwn *shraadhu' sthal* at Achhival Naag + C.G. |
| 2. | Naagddanddii (Nagdandi) | Swami Vivekanand Kendra complex 55K, Sw Ashokaanandji Samaadhii, temple. 4 dharmashalas, yagyashaala, community hall, etc.+ C.G. |
| 3. | Tru'hoop | Tripura sundrii asthaapan+ CG on *Trout Naala* |
| 4. | Tha'jvoor Achhival | Temple+Ganeeshji Asthaapan + Shivling + Holy Spring+C.G.<br><br>**TEMPLE DESTROYED*** |
| 5. | Soombrun | Temple+C.G. |
| 6. | Raa'ny puur | Raa'gynyaa Diiviii Asthaapan + sacred spring + temple+C.G. |
| 7. | Navgaam | Temple+C.G.<br><br>**TEMPLE DESTROYED*** |
| 8. | Kuutthyaa'r | Ancient Koottii tiirth, sacred spring, temple along with land and Ganeeshji *muurtii*; festival on *Achin Trayi* |
| 9. | Brah (Raampuur) | Temple+ Holy Kaarkuutt Naag +Bhagvatii Asthaapan in Sonachh jungle+C.G. |

| | | |
|---|---|---|
| 10. | Braari Aangan | Braari Maa'j shrine Uma Devi temple with spring and land assets, Ancient temple 4-5 Dharamshallas 18K walnut orchard, 182K irrigated land with tenants, 1000 acre forest land for *dhuunii mahaaraaj*+C.G. |
| 11. | Vwtrus (Utrasoo) | Temple+C.G. |
| 12. | Khaanpur Vwtrus | Shankar Nag (Spring) |
| 13. | Cha'tru'gul | Temple+sacred spring+C.G. |
| 14. | Sheergondd | Temple+C.G. |
| 15. | Kruu'r (Kreeri) | Temple+Spring<br><br>**TEMPLE DESTROYED***<br>**Temple desecrated in 1986 also** |
| 16. | Harda Tuur | Temple+C.G. |
| 17. | Teelwu'ny | Temple+C.G. |
| 18. | Shyeekhpur | Temple+Ganeeshji Asthaapan with 5 kanals of land+C.G. |
| 19. | Pantsaal Thaan | Temple+Braari Mata Asthaapan+C.G. with 5 kanals land |
| 20. | Ohpaisan (Ddyuuth) | Vinaayak Baal near Canal, Dathi Nag |
| 21. | Khondur (Khundur) | Ancient temple + Spring (behind cantonment) |

DISTRICT : **BARAMULLA** TEHSIL: **BARAMULLA**

| S.No. | Village | Hindu Shrines/temples etc. |
|---|---|---|
| 1. | Shiirii | Ancient 12 feet high Lingam, carved with figures, three faces visible. **name changed to Shiiriinaabaad*** |
| 2. | Fateh Grah | Ancient Kanimaa'j *tiirth*, Temple C.G.<br><br>**TEMPLE DESTROYED*** |
| 3. | Delyun | Old Temple +New Shivji Temple 1K land+ C.G.+180 Kanals of land endowment of SDS, Baramula<br><br>**One TEMPLE DESTROYED*** |
| 4. | Voogur | Temple +C.G. |
| 5. | Ka'chhuu | Temple+ C.G. |
| 6. | Kalantra | Temple+ C.G. |
| 7. | Laridduur | Temple + C.G. |
| 8. | Venkura | Shivji Temple+ Diivii Mandir+ Ashram (Swami Kral Bab Ji) + C.G. |
| 9. | Baramulla | Maataa Sheelputrii Temple+Shivji Temple+Dharamshalla with 25K land + Holy Palu'braa'r *shilaa* across the road + Rwgu' Naath Temple with 17 shops, and 15 residential sets on the 1st floor + 5 godowns.<br><br>**TEMPLE in *aabaadi deh* DESTROYED*** |
| 10. | Khaan Puur | Ancient Holy Kaalii Naag within the Muslim Shrine of Jaanbaaz Saa'b |
| 11. | Drengu'bal colony | C.G. 4 Kanals on the bank of Jehlum |

| | | |
|---|---|---|
| 12. | Raajgaatth Baramulla | Gupt Ganga Temple with 10K land. Koottii Tiirth Temple, a grand temple with Trimuurtii Shiva Lingam *(one of the 3 unique Trimuurtii lingams, next to those of Nepal and Tamil Nadu)*. 6 Residential huts, a huge Ghaatth on the river Jehlum (Kootti Tiirth). Dharamshaala 10 rooms, Gwssaa'ny Tteng Mandir with 3-storey Building Bairav Mandir including land and one other Building<br><br>**GUPT GANGA temple destroyed*** |
| 13. | Raamgaatth Baramulla | Shiva temple, Dharamshalla, Surya Temple with 6 shops, SDS Baramula run school (10 K land), another temple and Dharamshala |
| 14. | Kaanily Baag | Huge 10ft long 10ft girth Shiva lingam on the Kachhu road |
| 15. | Fakiirva'ny | Ancient Bhairav Temple with 100 kanals of orchard and another temple |
| 16. | Gwsaa'ny Tteeng (Gosain Teng) | Shivji Temple, 7 holy springs Raam Kwndd, Siitaa Kwndd, Laxman Kwndd, Hanumaan Kwndd, etc. With 260K land under orchard |
| 17. | Sherwani colony | Shivji Temple |
| 18. | Baagi Islaam | Zanamnaath asthaapan with orchard (15 Kanals of land) |
| 19. | Khoju' Baag | Ancient Temple + C.G. |
| 20. | Jatti Road | New Giri Temple+School Building+ 4 Kanal of land |

DISTRICT **BARAMULLA** TEHSIL: **PATTAN**

| S.No. | Village | Hindu Shrines/temples etc. |
|---|---|---|
| 1. | Pattan | Ancient temple+Sacred Spring + two grand ancient temples *Paandav Tswli* +2 C.G.'s |
| 2. | Vaa'r Puur | Vishnav Paad Tiirth+C.G. |
| 3. | Chaki Naaraayan Dass | Temple+ C.G. |
| 4. | Khaipuur | Temple+C.G. |
| 5 | Yaal | Temple+ Sacred spring of Kaalii maataa with Ba'dru' Piitth+ C.G. |
| 6. | Sonim (Yaal) | Temple+C.G. |
| 7. | Tsokkar | Temple+C.G. Tsikar |
| 8. | Shooch | Temple+C.G. **TEMPLE DESTROYED*** |
| 9. | Serudd (Seru Ddaangarpura) | Ganapati Temple +C.G. **TEMPLE DESTROYED*** |
| 10. | Buran | Temple+C.G. |
| 11. | Parihaaspuur | Ancient Temple ruins |
| 12 | Haa'nz Voor | Temple+ Syadu' Bab *Samaadhii* +C.G. |
| 13. | Maal Moh | Temple+Baa'rav+C.G. |
| 14. | Phalu'haalan Palhalan | Temple+C.G. **TEMPLE DESTROYED*** |
| 15. | Taapar | Ancient Temple excavated by ASI |
| 16. | Kreeri | Temple |
| 17. | Tsa'ndru'hoom | Temple + C.G. |

| | | |
|---|---|---|
| 18. | Gosh Bugh | Temple +C.G.<br>**TEMPLE DESTROYED***  |
| 19. | Aglar | Temple+C.G. |
| 20. | Trikulbal | C.G. |

DISTRICT : **BARAMULLA** TEHSIL: **RAFIABAD**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Batapora Ruhama | Temple + C.G. |
| 2. | Saripuur | Temple + C.G. |
| 3. | Paanzul | Temple + C.G. |
| 4. | Roovus | Temple + C.G.<br>**TEMPLE DESTROYED*** |
| 5. | Tsanam | Temple with 15 kanals of land+C.G.<br>**TEMPLE DESTROYED*** |
| 6. | Gwfu'bal | Maataa Temple+Huts + 50 K land<br>**TEMPLE DESTROYED*** |
| 7. | Fiddaarpuur | Temple, Ganpath Asthaapan with 5 kanals of land+C.G. |
| 8. | Yaarbug | Temple +C.G. |

DISTRICT : **BARAMULLA** TEHSIL : **SOOPOOR**

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Sangraampuur | Shivji Mandir +Dharamshalla |
| 2. | Siir | Nand Kiishar Temple + land 35 kanals + C.G. |
| 3. | Laalad | Temple |
| 4. | Otthur | C.G. |
| 5. | Krank Shivan | Temple +C.G. |
| 6. | Old Sopore (Soopoor) | Ancient Kaalii Maataa Naag + Temple within the compound of *Jaamya Kadiim*+ Shamshaan Gaatth + (50K land) **KAALII TEMPLE IN JAAMYA KADIIM DESTROYED*** |
| 7. | Town Sopore | Reshipeer Mandir+ 145 kanals land |
| 8. | Battapuur Soopoor | Shivji Mandir Bohra Sudaar Sabha. Double Storey Building, 4K land, Bhaa'rav Mandir, School Building and shopping complex (25 shops) on ground floor, 35 kanals of land, Brahmu'gaatth Mandir with 15 kanal land **SHIVJI TEMPLE, BHAIRAV TEMPLE DESTROYED*** |
| 9. | New Colony | Shivji Temple |
| 10. | Bumai (Dass Mohalla) | Temple + Gavriipoora Ashram + Swami Nandlaal ji *kuttiyaa* **TEMPLE DESTROYED*** |
| 11. | Pandit Mohalla (Bumai) | Shiv Temple+C.G. |

| | | |
|---|---|---|
| 12. | Ziny Puur (Bumai) | Duunii Maayi Asthaapan with 80K orchard + irrigated land 182K + 4 temples+Diiviibal+C.G.+Raazu'bal |
| 13. | Laddy Shaatth | Temple + C.G. **TEMPLE DESTROYED*** |
| 14. | Harvan | Harvan Naag + *Ancient Gufaa* with holy Shivlinga on the Harvan baal |
| 15. | Zoolur | Shivji Temple + Matsya Bavan + Raam Kwndd, Gangu'sa'r, another sacred spring with Shivling inside + C.G. 3K **TEMPLE DESTROYED*** |

DISTRICT **BARAMULLA** TEHSIL **TANGMARG**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Chichiluur | Temple+ C.G **TEMPLE DESTROYED***. |
| 2. | Doby vaan | Temple+Baa'rav Shrine+C.G. **TEMPLE DESTROYED***. |
| 3. | Lool Puur | Temple+C.G. |
| 4. | Taru'hoom | Taaraa Naag Shrine+ C.G. |
| 5 | Vusan | Temple+C.G. |
| 6. | Karhoom | Kumaarji Naag withTemple,C.G. return parikrama of Pushkar tiirth **Temple Burnt, *Muurtiis* Broken** |
| 7. | Bonu'goom | Temple+Diivii Naag and sacred *shilaas*+C.G. **TEMPLE DESTROYED***. |

| | | |
|---|---|---|
| 8. | Vanigaam | Temple+ Baa'rav Shrine+ sacred Spring +C.G. |
| 9. | Kulhoom | C.G. |
| 10. | Wahipuur | C.G. |
| 11. | Reeram | Temple +C.G. |
| 12 | Druudd | Temple +C.G. |
| 13. | Kaa'ddy Puur | Temple +C.G. |
| 14. | Chaki Charit Rama | Temple+C.G. **TEMPLE DESTROYED*** |
| 15. | Gulmarg | Shivji mandir with 5 kanals at bus addah +Rani Mandir (Dharmarth) **ENCROACHED UPON BY GOVT. (TOURIST HUT).** |
| 16. | Krisham Mirgund | Ganeeshji Temple +very old sacred *Bran*+C.G. |
| 17. | Byoov | Temple+C.G. |
| 18. | Hardu Bani | Baa'rav Shrine +C.G. |
| 19. | Aa'dipuur | Temple+Holy Spring+C.G. |

DISTRICT : **BARAMULLA** TEHSIL : **URI/BONIYAR**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Uri | Shivji Temple + C.G. |
| 2. | Lagaama | Temple + Dharamshalla+ C.G. |
| 3. | Mohra | Temple+Dharamshalla with 13 shops + C.G. |
| 4. | Bandi | Ancient Daataa Temple + C.G. |
| 5. | Boniyar | Ancient Temple |

DISTRICT: **BANDIPORA** TEHSIL: **BANDU'PUUR**

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Naa'ddy Hyal | Ancient Ashttmuurtii Asthaapan + C.G. |
| 2. | Aaragam | Temple + C.G. **Temple & C.G. Encroached** |
| 3. | Bandipora (Banddu'puur) | Mahaakaalii Temple+ 2 shops + Hanuumaanji Temple + C.G. **Hanuumaanji Temple gutted, Temple land occupied by Govt, Quaters Health Deptt** |
| 4. | Khaarpuur | Temple |
| 5. | Kulus | Shaardaa Piitth with 6 shops including 2 kanals of land + C.G. |
| 6. | Daachhiigaam | C.G. 3K of land **Land encroached upon** |
| 7. | Paapchhan (Paap Haran) | Temple at the holy Paap Haran spring **Enchroachment on *makbuuza ahle hanuud* land through private shops and graveyard** |
| 8. | Aajar | Temple + C.G. |
| 9. | Matrigaam Pazu'lpuur | C.G. |
| 10. | Ahmishariff | C.G. |
| 11. | Tsa'kriishar | Ancient shrine of Tsa'kriishar temple on the holy spring Swami Ved Lalji Piitth ***Darasgah* built on Shrine land Holy Spring enchroached upon by PHE deptt.** |

| | | |
|---|---|---|
| 12. | Aarampuur | C.G. |
| 13. | A'rin | Kshir Sar lake +C.G.+ religious land camp for Gangu'bal *yaatraa* |
| 14. | Dardu'puur (*Chhootta Amarnath Tiirth*) | Daa'niishar Asthaapan (Ancient Cave) with building+ about 1000 kanal Forest Land |
| 15. | Atthu' Vot | Sudha Gangaa Asthaapan |
| 16. | Buutth | Sang Dyad, Ancient Asthaapan , congregation on Zang Trai **Renamed Dyad maa'j , also claimed by Christians as the resting place of prophet Muusaa** |

DISTRICT: **BANDIPORA** TEHSIL: **SUMBAL-HAA'JAN**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Sumbal | Nand'kiishar Temple + C.G. |
| 2. | Ajas | Temple + sacred Spring + C.G.<br>**TEMPLE ENCROACHED** |
| 3. | Sadu Naar | Temple ruins |
| 4. | Indarkuutt | Littered with temple ruins |
| 5. | Naidkhai | Temple+C.G. |
| 6. | Haa'ju'n | Temple +C.G. |
| 7. | Khana pyatth | Littered with temple ruins |
| 8. | Ganasthaan | *Praachiin* Ganeshji Temple |

DISTRICT: **BUDGAM** TEHSIL: **BIIRU**

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Swzeetth | Temple + C.G. |
| 2. | Naru'bal | Temple + C.G. |
| 3. | Koovus Kha'lisu' | Temple + C.G.<br><br>**TEMPLE DESTROYED*** |
| 4. | Maazu'hoom | C.G. |
| 5. | Battapuur Kaanihoom, | Temple+C.G.<br><br>**TEMPLE BURNT** |
| 6. | Maagam | Temple |
| 7. | Kraalu' puur | Holy Spring+C.G. |
| 8. | Pyatth Kaanihoom | Temple with 10 Kanals of Land + C.G.<br><br>**TEMPLE DESTROYED*** |
| 9. | Adyun | C.G. |
| 10. | Mau'hoom | C.G. |
| 11. | Biiruu (Biirvah) | *Prachiin sthaan* of Shri Abhinav Gupt cave + Baa'rav Tteeng<br><br>**ABHINAV GUPT CAVE Threatened By Quarrying** |
| 12. | Sutu'haran | Sacred Siitaa naag with *prachiin shilas* + surrounding land 4K |
| 13. | Sonupah | Abhinav Gupt had worshipped |
| 14. | Raavan Puur | Temple + C.G. |
| 15. | Sangraampuur | Temple+C.G. |
| 16. | Bonu'hoom | Gangajattan + 12 K land+C.G. |
| 17. | A'ry Zaal | Sitaa Haran thaapanaa with Muurtiis and Siitaapaad relic+ 5 Holy springs Raam Kwndd, |

| | | |
|---|---|---|
| | | Sitaa Kwndd. Laxman Kwndd, Bharat Kwndd. Su'trii Kwndd |
| 18. | Laa'rikhpuur | C.G. |
| 19. | Pushkar | Famous Hindu Pilgrimage + Spring Poshkar Naag with ancient icons of Brahma, Vishnu and Maheesh with 15 km Parikrama+ Potu'ly Pathu'r |
| 20. | Raazu'vyan | Bhuteeshvar temple+ Naag, 30 ft Shivlinga in center + Bhuule **SPRING FILLED UP and SHIVA LINGA BURIED** |

DISTRICT:**<u>BUDGAM</u>** TEHSIL:**<u>TSOODDUR/KHANSAA'B</u>**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Naagaam | Two Temples of Shiv Ji + C.G. **TEMPLES DESTROYED*** |
| 2. | Baa'dy Puur (Baadipora) | Ancient Shrine 30 K land + Mata Raa'gynyaa Devi + sacred Spring + Swamii Mast Bab Ashram |
| 3. | Chadoora Tsooddur | Temple +Dharamshalla + C.G. |
| 4. | Mahnuur | Temple + C.G. **TEMPLE DESTROYED*** |
| 5. | Kraalu' puur | Temple + Kraalu' Bab Ashram+C.G. **Kraalu' Bab Ashram destroyed*** |
| 6. | Shankar puur | Temple |
| 7. | Waagam | Temple complex 30 K with about a 100 Chinars + Vaasak Naag + C.G. |

| | | |
|---|---|---|
| 8. | Namtu'haal | Kraalu' Bab Ashram + Temple + C.G. |
| 9. | Kanikuutt | Temple<br>**Temple partially damaged**** |
| 10. | (Vaathora) Vaathoor | Temple+C.G. |
| 11. | Raithan (Raa'y tthan) | Raa'gynyaa Asthaapan (6 K) + C.G.<br>**ASTHAAPAN DAMAGED*** |
| 12. | Aarigam (Aa'ry Gaam) | Shaardaa Asthaapan + Shivji Temple 4 kanals + C.G.<br>**TEMPLE DESTROYED***<br>**Shaardaa shrine destroyed** |

DISTRICT: **BUDGAM** TEHSIL: **BADU'GOOM**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Vaddu'van/ Gwtpuur | Shivji Temple with 3 Kanal land and Dharamshala + C.G.<br>**TEMPLE DESTROYED*** |
| 2. | Laal Nagar Chaanu'puur | Shivji temple + 8 Kanal complex |
| 3. | Kaatthvaar | Temple + ancient sacred *shilaa shrine* + C.G. |
| 4. | Sebdan | Shivji Temple + C.G. + land 2K |
| 5. | Va'tru' Hyal | Maataa Kaalii Asthaapan + Holy Spring + C.G. |
| 6. | Ompora | Baa'rav asthaapan + Holy *Bran* + C.G. |

| | | |
|---|---|---|
| 7. | Hushur | Swami Nand Lalji Ashram + Shivji Mandir +Spring + C.G. |
| 8. | Soibug | Temple+ C.G. |
| 9. | Raamu'hoom | C.G. |
| 10. | Shuuly puur | Temple+C.G.<br><br>**TEMPLE DESTROYED***  |
| 11. | Krimshore | (Kashapmar) Krim Sar Shrine (Under Mosque) + Badru' kaa'lii asthaapan + Kaapal Moochan Spring + 6 Kanal complex + C.G. 2 K.<br><br>**Kapaal Moochan converted into *vazu khaanas* of mosque+ Badra'kaalii encroached upon.** |
| 12. | Yachgam | Mandir Shiv Ji + C.G. |
| 13. | Budgam (Proper) | Dayi Naag + Shivji Mandir 20-21 kanals + sacred Spring + 3 Dharamshallas + C.G. 14 kanals<br><br>**SHIVJI TEMPLE DESTROYED*** |
| 14. | Laalu'gaam Near Airport | Temple Shiv Ji + C.G. |
| 15. | Yachhikuutt | Pilgrimage Shardamata Asthaapan + 6 kanal of land+ Tripura Sundri Spring (Syandri Naag) + C.G. (4 Kanals of land) |
| 16. | Galvaanpora (Hyderpora) | Temple + C.G. |
| 17. | Piirbaag | Temple + C.G. |

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## DISTRICT: GANDERBAL TEHSIL: GAANDARBAL

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Gaandarbal | Ghandarva Naag + Temple + C.G. |
| 2. | Chunar | 59 K land, Vivekanand Kendra **land illegally occupied** |
| 3. | Tulu'mul shrine | Ancient Raa'gynyaa maataa shrine complex, sacred Spring, Temples, Dharamshallas, Havan Kwndd. Holy sites, land 165K, C.G. **Shrine Land Encroached** |
| 4. | Tulu'mul | Temple Shivji with land + trees + Temple Shrii Labuu Sahib+ Dharmashaalaa + Sacred Springs in Battapuur and Tilvaanpuur+ Seevaa Dal building+C.G. 20k **Temples desecrated land encroached case with DC** |
| 5. | Shahpuur | Sacred Rock icon |
| 6. | Da'rend/Rangil | Cremation ground 2K |
| 7. | Battapuur | Erstwhile C.G. now *m.a.h. land* |
| 8. | Gulaab Baag | Temple IK+ C.G. 2K |
| 9. | Tsapargondd | Temple+ C.G. **CG encroached upon** |
| 10. | Sa'ru'ts | Temple+ C.G. |
| 11. | Urpash | Sampath maataa shrine CG **Shrine damaged; Encroached upon** |
| 12. | Dyadu' Baag | Cremation ground *m.a.h* land |

| | | |
|---|---|---|
| 13. | Nunar | Vediishvar temple + *dharmshaalaa* + 2nd temple+ ancient Divu'raazu' *Mandar* 11K + C.G. 30K, a portion leased to social forestry department **Encroached upon, loczl Pandit refused to be cremated on the CG** |

DISTRICT: **GANDERBAL** TEHSIL: **KANGAN**

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1 | Kangan | Shraadha at Kichipur sangam of Gangabal stream and Syandh |
| 2. | Ganivan | *Praachiin* sacred Ganiish *shilaa*+2 Temples **NOW IN RIVER, LAND ERODED** |
| 3. | Thenuu | Raam Mandir +3K land *m.a.h* |
| 4. | Vaangat | Ancient shrine Naaraan Naag+ Old temple relics +30K *m.a.h* |
| 5. | Gangabal | Holy lake of Gangabal Tiirth Harmokh Darshan |
| 6. | Vusan | Temple + C.G 2K |

DISTRICT: **GANDERBAL** TEHSIL: **LAAR**

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Laar | Rwpabavaani Temple+250K land + C.G 14K+Gangapokheri+ Holy Chinar+ Dharmshalla+ another Temple |

| | | |
|---|---|---|
| 2. | Vo'tu'laar | *m.a.h* Orchard 99.5K<br>**Part of orchard land reportedly sold by Dharmaarth Trust** |
| 3. | Manigaam | Rwpabavaani Temple 1K+ Dharmsaal 10m + C.G.5K |
| 4. | Vandu'hoom | Bhoolee Nath Shivji Shanker Temple + C.G. 20 kanal<br>**C.G. at foot hills encroached upon. Temple not repaired** |
| 5. | Boorus (Barsoo) | Temple + holy Spring + C.G. and Raazu'bal 10K |
| 6. | Kruhun | Holy Naag 1K land *m.a.h* |
| 7. | Vokur | Temple + sacred Spring + C.G. |
| 8. | Ddabu'vokur | *Visarjan* site + 2 prayaag temples + C.G. |
| 9. | Shaa'dy Puur | Shivji Temple+CG 2K |
| 10. | Safaapoor | Temple+Maanas naag+ C.G. 25 K |
| 11. | Maanasbal | Kondabal Temple in Maanasbal lake + Paanddav gwf in Kaazibaag |
| 12. | Vaaskur | Rwpabavani Temple +2 Dharmsaal 10K + holy well Rwpabavani + 2nd Temple + C.G. |
| 13. | Tulamula | Raa'gnyaa Bagvatii shrine+ Temple + Laby Shah samaadii (opp. Shahbaab) + C.G 15 kanal land +250-300 K land assets |
| 14. | Ladun | Shivji Temple + C.G. 2K |

DISTRICT: KULGAM TEHSIL: KULGAM

| S.No | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Kulgam | i) Ancient Shrine of Kulvaagisharii Diivii + another temple+ sacred Bran + Dharamshalla + 7 kanals ii) C.G.38 kanals land on river bank iii)*makbuuzai ahle hanuud* 4K opposite Town Hall near *Bas Adda*<br><br>**TWO TEMPLES GUTTED* SACRED BRAN SET ON FIRE I) C.G. encroached upon reportedly by some locals R/O Kulgam II) land near *bas adda* encroached upon** |
| 2. | Aishmujh | Nandkiishar Shrine+ C.G.<br><br>**SHRINE DESTROYED*** |
| 3. | Kantshu | Temple |
| 4. | Aamun | Temple+ C.G. on Veshav banks (5K)<br><br>**TEMPLE GUTTED*** |
| 5. | Sangas | Foundation of a new temple+C.G.<br><br>**BOTH ENCROACHED UPON** |
| 6. | Kaharvatt | C.G.<br><br>**Encroached by govt (Road, PWD Deptt.)** |
| 7. | Zazarpuur | C.G. |
| 8. | Frisal | Mahaaganiish Temple + Kiishan Naag + C.G.<br><br>**TEMPLE DESTROYED*** |

| | | |
|---|---|---|
| 9. | Kharu'braa'r | Temple 5-8 kanal land+ C.G.<br><br>**TEMPLE DESTROYED***|
| 10. | Paaljan | Ganeeshji asthaapan+ C.G.<br><br>**ENCROACHED UPON** |
| 11. | Bugoom | Temple+C.G.<br><br>**TEMPLE DESTROYED*** |
| 12. | Yaaripuur | Ancient Raa'gynyaa Naag in Masjid *Sahan* |
| 13. | Mirhoom | Temple+ Spring+C.G.<br><br>**TEMPLE DESTROYED*** |
| 14. | Hanand Tsavalgoom | Temple, Ancient Ganeeshji Asthaapan+Dharamshalla +C.G.<br><br>**TEMPLE DESTROYED*** |
| 15. | A'RU'H | Temple (3K)+ C.G.(28K)+ SS 4K<br><br>**TEMPLE DESTROYED*** |
| 16. | Byagoom | Temple+C.G. |
| 17. | Zraa'ddy Puur | Mahaaganiish Temple<br><br>**TEMPLE DESTROYED*** |
| 18. | Srond Battapuur | C.G.<br>**C.G. Encroached upon** |
| 19. | Vesbattapuur | Temple+ C.G.<br><br>**TEMPLE DESTROYED*** |
| 20. | Gaa'sran | Ganeeshji Temple + C.G. 6 K on bank of Veshav river.<br><br>**TEMPLE DESTROYED*** |

| | | |
|---|---|---|
| 21. | Chatu'rpuur (Pohol) | Ancient Shivlinga over 6 feet above ground. |
| 22. | Gudar | Ancient Gokarna Shrine (12-yearly *Godavari yaatraa*) + C.G.<br><br>**Holy Spring encroached upon by PHE, sacred *muurties* buried under** |
| 23. | Maalvan | Temple +C.G. |
| 24. | Bhattapuur | Ancient Shivling + |
| 25. | Kaatrus | Mata Kaantiyaayanii Temple + C.G. 4 kanal + Razu'balpath 2 kanal+ C.G. (2K) + Shishu Samaadhii (2K)<br><br>**Temple damaged , land reportedly encroached upon by a local** |
| 26. | Battasargoom | Ganeeshjii Asthaapan+ C.G. 2 kanal |
| 28. | Kaakran | New Temple built by Captain Narain Singh + C.G.<br><br>**TEMPLE GUTTED**<br>**C.G. encroachment by general public, authorities apathetic.** |
| 29. | Danow Bogund | Temple+ Swarg Ashram+ C.G.<br>Temple destroyed+ashram damaged |
| 30. | Sopar | Ancient *Muurtii thaapnaa*+ C.G. |
| 31. | Pambai | C.G. |
| 32. | Laa'vis | C.G. |
| 33. | Tsandargii | C.G. |
| 34. | Tury goom | C.G. |

| | | |
|---|---|---|
| 35. | Khih Juugy Puur | Shaarda Naag+Hiigond + Arnigond + Temple +C.G.<br><br>**TEMPLE DESTROYED*** |
| 36. | Haanjan | C.G. |
| 37. | Kuttu'braa'r | Holy spring festival on *dharmimaavas* following *anant tsodah*+C.G. |

DISTRICT : **KULGAM** TEHSIL : **D H PORA**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Chwgalpuur | Temple+ C.G. |
| 2. | Manzgoom | Shrine of Mata Raa'gynaa Bagvati Temple+ 2 *Dharamshaallas*+ 48 Kanals of land+ C.G.<br><br>**Temple Destroyed, *Dharamshaalaas* Gutted** |
| 3. | A'vil | Temple+C.G.<br><br>**C.G. APPROPRIATED BY LOCALS** |
| 4. | Tthus (Ahmadaabad) | Ancient Shivling + 2 sacred Springs Gajakaran and Gokarna (Kanu'gol) with ancient *muurtiis* &2K land + C.G.<br><br>**HOLY SPRING ENCROACHED UPON ANCIENT *MUURTIIS* LOST/DESTROYED** |

| | | |
|---|---|---|
| 5. | D H Pora | Temple+ Mahaabal Sacred Shila *divai* +C.G. (6K) + ~50K *m.a.h* land along *Mandaguur* stream **Cremation Ground + *m.a.h.* Land Encroached Upon By Government Road Sumo Adda built on CG land** |
| 6. | Kramsar Naag /Koonsar Naag | Vaishnav Paad tiirth, Mahiishar Naag, Indr Sar, Kshir Sar, Brahmu' Sar Ddoonth Sar (fingers of *paada*) |
| 7. | Ttangu'marg | C.G. |
| 8. | Miiru'vu'ny | C.G. |
| 9. | Khul | C.G. |
| 10. | Tsimar | Ancient shrine *muurtiis* around the Nundareshi Ziyaarat + one huge *muurtii* in Eidgah+C.G. |

DISTRICT : **KULGAM** TEHSIL : **DIVSAR**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Tsavgoom (Chowgam) | Mata Durga Temple +Shivji Temple + Ganeshji Temple+ Ganeesh Aangan sacred pond 4K+ Vigni Daman 2K+ 2CG's 8Kvillage +3K on Vistasta<br><br>**2 TEMPLES DESTROYED (One recorded*) Ganeesh Aangan+Vigni Daman ENCROACHED UPON** |

| | | |
|---|---|---|
| 2. | Bonu' Divasar | Shivji Temple with ancient Shivlinga + 2 ancient *Muurtiis*. + *Sarmanz* sacred Naag **(Muurtiis Buried)**. Carved Shivling 5 ft with base square shifted to temple at Bona Divasar + C.G. 8 K + Raazu'bal 6 K land<br><br>**TEMPLE DESTROYED***<br>**Shivlinga + *muurtiis* broken** |
| 3. | Pyatth Divasar (Kasbai Divsar) | Temple+C.G. 3 K<br><br>**TEMPLE DESTROYED*** |
| 4. | Khanu' Baru'nyan | Tripura Sundrii Shrine+ Syad Naag (Sita Kwndd) + Dharmshalla 20 K<br><br>**TRIPURA SHRINE GUTTED***<br>**15- Sacred Deodars Burnt Dharmshalla Burnt + 3 Room Kutya Burnt, Strong (Tunnel) & Other Landmarks Gutted. Sita Kwndd Obliterated** |
| 5. | Gwndd Jaafar | Temple+C.G. |
| 6. | Mongalpuur | Temple+ C.G. |
| 7. | Kyalam | Temple+ C.G. |
| 8. | Malu'puur | Temple+ C.G. |
| 9. | Aakhran | Temple +C.G.<br>**TEMPLE DESTROYED*** |
| 10. | Kwndd | Vaasakh Naag with ancient *Muurtiis* |
| 11. | Tsu'yan A'ddy Goom | C.G. |

DISTRICT : **KUPWARA** TEHSIL : **HANDU'VOOR**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Vilu'gaam | Nand Kishore Asthaapan + C.G + Anandji Ashram+Mahaaganpath Temple + land +Shops (30 kanals)<br><br>**Mahaaganpath Temple Damaged* 25 Kanals land Encroached upon Ashram Gutted** |
| 2. | Gondd | Temple + C.G. |
| 3. | Shogu'puur | Temple + C.G |
| 4. | Giirypuur | Temple +C.G. |
| 5. | Maagam (Handwara) | Temple + C.G. |
| 6. | Battu'puur | Temple + C.G. |
| 7. | Wattar Khani | Temple + C.G |
| 8. | Ka'nddii Khaas (Kanji) | Shivji Temple+Battu'Naag +C.G.+ Raazu'bal (25 kanals)<br><br>**SHIVJI TEMPLE GUTTED* BATTU'NAAG encroached PHE** |
| 9. | Saadu'maalyun | Sadhu Ganga Asthaapan +Naraan Naag 2X182 Kanals, Nund Kwl, Brahmsar, Deevasar, ashu'firy, duuny<br><br>**Name of shrine reportedly changed after Tourism Deptt fenced the shrine** |
| 10. | Shaddy Puur | Holy spring+ C.G. |

| | | |
|---|---|---|
| 11. | Kaavu' Mohalla | Temple |
| 12. | Raazdaan Mohalla | Temple |
| 13. | Handu'voor (Handwara ) | Shivji Temple + Land +20 shops+ Maha Ganesh Asthaapan 7 K + C.G. 45 kanals on Maagam road<br><br>**GANEESHJI TEMPLE DESTROYED** |
| 14. | Bagath Puur | Temple+ C.G.<br><br>**TEMPLE DESTROYED*** |
| 15. | Ma'chhy Puur | Temple+ C.G.<br><br>**BADRAKUUTT DESTROYED*** |
| 16. | Va'ddy Puur | Shivji Temple 2K + 2 C.G. + Goopaal Kaak Samaadhii 3 K |
| 17. | Badra Kal | Mata Ba'dru' Kaa'lii asthaapan Temple+Dharamshalla (Forest land 250 kanal with deodaars)<br><br>**TEMPLE* & DHARAMSHALA BURNT DOWN SHRINE BOMBED, Deodar trees cut down. Shrine rebuilt by army, govt paid compensation for only one dharamsahalla.** |
| 18. | Kargoom | Temple + C.G.<br><br>**TEMPLE DESTROYED*** |
| 19. | Maaratthgaam | Temple + C.G. |

| | | |
|---|---|---|
| 20. | Battu'gondd | Mahaganeesh temple (4 Kanal land) + C.G. (10 Kanal) |
| 21. | Kuttu'lari | Temple+C.G. 3 kanal |
| 22. | Langeett | Shivji Temple + Dharamshalla+Matth Land 35 Kanal apple orchid + C.G<br>**TEMPLE DESTROYED*** ***M.A.H.*** **Land (orchard) encroached upon** |
| 23. | Nohom | Temple + C.G. |
| 24. | Su'h ddag puur | Temple+C.G. |
| 25. | Kraal Gondd | Kraalbab Ashram + Temple + C.G.<br><br>**TEMPLE DESTROYED*** |
| 26. | Ba'drah | C.G. |
| 27. | Khoovu'ry Vaa'r | C.G |
| 28. | Reengpath | Temple+C.G. |
| 29. | Haanshatth | C.G. |
| 30. | Ujur | Shivji Temple + C.G.<br><br>**TEMPLE DESTROYED*** |
| 31. | Khuhun | Temple + C.G.<br><br>**TEMPLE DESTROYED*** |
| 32. | Sa'hy Puur | Ganeeshji Temple + C.G. |
| 33. | Tsoogul | Temple + Sacred *Bran* + Raazu'bal+C.G.<br><br>**TEMPLE DESTROYED*** |

DISTRICT : <u>KUPWARA</u> TEHSIL: <u>KWPU'VOOR</u>

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Jagarpuur | Asthaapan Matsy Bhawan with two ancient holy lingas<br>**Encroached upon by PHE Deptt.** |
| 2. | Nagri | Temple+ Ganiishji sacred bran + C.G. Raazu bal (15-20K) |
| 3. | Haaktsar Puur | Temple + C.G. |
| 4. | Hatu'mul | Temple + C.G.(5 kanals) |
| 5. | Malu' Puur | Shivji temple + Mangla Devi asthaapan |
| 6. | Gondd Gushi | Temple + C.G. |
| 7. | Gushi | Shaardibal asthaapan 15 kanal land + Shivji temple 3 kanal land + C.G.<br><br>**Govt. Encroachment PWD road built through (Shaaridibal)** |
| 8. | Kaarihoom | Ganiishji Temple + Laxaman Naagraad + another temple + Swami Aftaabji Asthaapan + C.G. 60K land |
| 9. | Goottyuung | Gavriishori Ashthaapan 10K + Shivji temple 10K+ Ganiishbal holy *bran* + Raazu'bal + C.G. 15-20K land<br><br>**Shivji temple land encroached upon by GOVT (Primary School) 3K Land** |
| 10. | Paa'zypuur | Temple + C.G |

| | | |
|---|---|---|
| 11. | Miily Yaal | Mata Satisari Asthaapan, Ddanddakvan *tiirth* |
| 12. | Farikyan | Shrii Ram Takhat + Sita Kwndd + Holy Spring 5 Kanal |
| 13. | Saanpath Voor (Salmatwari) | Temple+C.G. |
| 14. | Shumnaag | Sacred Shambuu Naag, 30 ft square with ling in middle 30 K land |
| 15. | Gugluus | Temple + Ba'dru'kaa'lii+Shaarda kul *buuny* + Nandu'kiishar asthapaan (10 kanal) + C.G. |
| 16. | Trehgaam | Temple + Babaji Samadi+ Chashmai Trehgaam 4 Kanal + C.G. |
| 17. | La'du'r Van | Mokhtu'sar + Shaarda Tiirth Base Camp |
| 18. | Baatargam | C.G. |
| 19. | Gulgam | Nandu'keeshvar temple Asthaapan + Kinriishvar shrine |
| 20. | Tikir | Mata Kheer Bhawani + 80 K land+ Sharda temple + 6 Dharmashallas+Swami Nandlaalji Ashram+Swami Kraalbab Ashram+Baa'rav Mandir+Ganeeshji asthaapan around holy *Bran*. + C.G. |
| 21. | Kupwara Main Market | Shivji Temple+ Dharamshallas+15 Shops + C.G |
| 22. | Halmat Puur | Hanumaan Spring |
| 23. | Haihoom | Shankar naag+ sacred caves + C.G. |
| 24. | Bamu'hoom | Temple + Samaadhii Sant Harkaak + C.G |

| | | |
|---|---|---|
| 25. | Andarhoom | Temple + C.G (2 Kanal) |
| 26. | Drwgmul (Khaaru'gondd) | Temple + C.G |

DISTRICT : KUPWARA TEHSIL: SWGOOM

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Swgoom (Sogam) | Temple in Ganapat Asthaapan (6 K) + Darda Naag Asthaapan + Baa'rav Asthaapan + Raam Kwndd+Holy Shaardu' *kul* + Raazu'bal (5 K)<br><br>**Dardu' Naag and C.G. encroached upon by Govt. (Police Station) home plots of KP's also forcibly acquired** |
| 2. | Tsa'nddy Goom (Chandigam) | Asthaapan Niranjini Akhaadda + Temple+2Kuttiyas+2 samaadhiis of Naangaa Baabaa (Tirthpuri) and Krishna Muurtii+Jagdamba Temple+Dharamshalla+Yagyashalla+ Chanddii Naag (35 kanals) Kumarji Naag 10 K land<br><br>**ALL STRUCTURES GUTTED + TEMPLES BLASTED* PHE using KUMAARJI NAAG for water supply of Sogaam/ Chandigam** |

| | | |
|---|---|---|
| 3. | Tsuuntthy Vaa'r | C.G.<br>**C.G. ENCROACHED UPON** |
| 4. | Daaru' Puur | Temple + C.G. |
| 5. | Andar Bug | Battni Aangun + Lav Naag Shrines |
| 6. | Chhupuur | C.G. |
| 7. | Ttyaky Puur (Tikipoora) | Shivji Temple + Batta Naag + Holy *Chinaar* + Raazu'bal + C.G.<br><br>**TEMPLE DESTROYED*** |
| 8. | Maa'daan Puur | Hanuumaan Temple + C.G.<br>**TEMPLE DESTROYED*** |
| 9. | Sivar | Shivnaag with 2 Shivlingas+ C.G.<br><br>**HOLY SPRING filled up + C.G. encroached upon** |
| 10. | Laalpuur | Nandu'raaj Temple+ another Temple + Lav Naag with sacred *muurtiis*+ Shiva Ratan Giir Matth 180 Kanals land (30K self +150K cropper) + C.G.<br>**Nandraaj Temple Destroyed*<br>Holy spring encroached PHE + Muurtiis buried under slab+Crop Share not paid + land encroached by locals** |
| 11. | Tilvaanpuur | Nandkishvar asthaapan + C.G.<br><br>**TEMPLE DESTROYED*** |
| 12. | Varnav | Amreeshvar *gufa* with Shivlinga |
| 13. | Kruusan | Kashbab shrine (Local belief Kashyap Rishi Samaadhii) |

DISTRICT: PULWAMA TEHSIL: POONPAR

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Baalu'hoom (Balhama') | Mata Reghna Bhagwati Asthaapan surrounded by Pine Trees, Bala Devi 20 kanals land+ Yagneopavit of Maharaaja Hari Singh |
| 2. | Poonpar (Pampore) Dranu'gbal | Siddiishvar Asthaapan (Sedu'mol Temple) 2K+ Ancient Shivji temple 2K + Laleshwari Lalu' Traag 8K + C.G. 20K |
| 3. | Padgaampuur | Place associated with Laleeshvarii |
| 4. | Zevan | Temple, Kuruksheetra Yaatraa asthaapan bath on eclipse 13 K camping |
| 5. | Khonmoh | Ancient Spring + Temple (Opp. Union Carbide)+ Harishvar Shrine of Lord Shiva on hillock Horishar & Shairseer caves, Ancient pilgrimage |
| 6. | Zovur | Sacred Spring |
| | Wuyan | Umaa Diivii asthaapan (Vuyan hill) + Temple in village + holy Springs Gandak naag, Dodu'naag+ *potu'ly da'j*, full of buried and shattered *muurtiis* + C.G.<br><br>**TEMPLE DESTROYED*** |
| 7. | Letu'puur | Temple |
| 8. | vostuurvan | Vostur Raazu' Baa'rav asthaapan |

| | | |
|---|---|---|
| 9. | Khriv | Mata Jawala Ji Bhagvati Temple on hill + Maadu' pokhu'r. at bottom of Hillock+ Aniikh Naag & Temple 5K + Kalash Naag + *Parikrama* 800 K land + 60 K cultivated land saffron and orchids +C.G.+ S.S. 6 K land+ Daby Daathur 30K<br>**Temples Destroyed: 1 Temple* encroached 66 land+10K PHE out of 800K + 30K Da'by Daathur** |
| 10. | Lwdav (Laudoo) | Ancient Tsarash Raazu' Spring + 3 Temples + Swami Jiivan Sahib Samadhi+ Dhoonii Sahib mandir with Land assets + Ancient holy Naag & Temple associated with Pandavas+ holy Rusvatt Shila+ Sanskritik gufaa adjacent to Alamdaar+ ancient temple below Alamdaar appropriated in a private house+3 C.G.'s<br>**TEMPLE DESTROYED*** |

DISTRICT : **PULWAMA** TEHSIL : **PULWAMA**

| **S.No.** | **Village** | **Hindu Shrines/Temples etc.** |
|---|---|---|
| 1. | Atsan | Sw Jagar Nath Bairav Asthaapan Temple & Spring 5 Kanal land, 2 Dharamshalla, Sed Laxmi Asthaapan 3 Kanal land +C.G.<br>**2 Dharamshallas burnt +Temple burnt ransacked *Muurtii* broken +Ex-gracia not dispensed** |

| | | |
|---|---|---|
| 2. | Paalu'puur (Palpora) | Holy Nag (Spring) +Mata Raagyna Temple + C.G. |
| 3. | Voosur (Vasura) | Holy Spring + Temple + C.G. |
| 4. | Tsokur (Chukora) | Temple+C.G. |
| 5. | Pulu'voom (Pulwama) | Temple+C.G. |
| 6. | Aa'ryhyal | Temple + C.G.<br><br>**TEMPLE DESTROYED*** |
| 7. | Kyalar | Beeddagiri (Bu'ju' braa'r) Shrine on hill – huge land assests+ Sarasvati fair+ Ancient Temple ruins + C.G. |
| 8. | Ttahab | Temple+C.G. |
| 9. | Drus (Drusoo) | Temple+ Dharamshala with 10 marla land + C.G.<br><br>**DHARMSHALA DESTROYED*** |
| 10. | Sirun (Sirnoo) | Temple, Famous Moonga Nag |
| 11. | Muran | Bhavan fed by sacred Springs+ Braarimooj Temple + C.G. 6 kanal<br><br>**TEMPLE DESTROYED* Bhavan land encroached upon by govt.** |
| 12. | Du'rgaam | Nidaan Saa'b shrine + Ganiishji asthaapan sacred *Bran* |
| 13. | Haarupuur | C.G. |
| 14. | Vaanpuur Khandah | Syakhi Raazu' Baa'rav Asthaapan around holy *Bran* – 10 K land |

| | | |
|---|---|---|
| 15. | Nyiiv | Sacred Spring, Temple+C.G. |
| 16. | Ratnipura | Temple+C.G.<br><br>**TEMPLE DESTROYED*** |
| 17. | Pinglan | Temple+C.G. |
| 18. | Indu'r | Temple+ Raazu'bal and Indraazu' Naag 2K+C.G.3K<br><br>**TEMPLE DESTROYED*** |
| 19. | Kuyil | Temple+C.G. |
| 20. | Ttyangpuny (Tengpuna) | Temple+ Cha'nddi Mata Asthaapan hilltop with Temple 10 K land+C.G.<br><br>**2 TEMPLES DESTROYED*** |
| 21. | Wahibug | Temple + C.G.<br>**TEMPLE DESTROYED*** |
| 22. | Naayun (Battapora) | Shivji Temple+ Raam Temple + C.G. |
| 23. | Paayir | Ancient Temple |
| 24. | Roomuu | Temple + C.G. |
| 25. | Godbug | Temple + C.G. |
| 26. | Tomlu'haal | Temple + C.G. |
| 27. | Raajpoorah | Diivii Asthaapan + C.G. |
| 28. | Haal | Temple+ another Shivji temple + Ganeeshji temple + 2 C.G.<br><br>**TEMPLE DESTROYED*** |
| 29. | Taashul | Temple + Dharamshalla + Sacred Spring + C.G.<br>**TEMPLE DESTROYED*** |

DISTRICT: **PULWAMA** TEHSIL: **TRAL/AVANTIPORA**

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Naarastaan | Ancient Laxmi Narayan Temple |
| 2. | Mondur | Mandudari Devi Spring |
| 3. | Divar | Temple+ Holy Springs+C.G. |
| 4. | Traal (Tral) | Ancient Kaalii naag in khaanakah Kaalii Temple +Dil Nag (Spring with temple)+ Battu'pora Temple+C.G.<br><br>**2 Temples In Traal Baalaa And Paa'yiin Destroyed*/Damaged*** |
| 5. | Pinglish | Pingla Devi Temple with 6 kanal irrigated land+2 Holy Springs with 15 Kanal land +Dharamshalla with 6 kanal land (on stream)+C.G.<br><br>**TEMPLE DESTROYED*** |
| 6. | Buutsh | Buutiishvar spring +Mata Raa'gynyaa Temple + Land of temple of Buutsh + Share in Zachikhav+ C.G.<br><br>**Buutiishvar naag encroached by PHE Deptt ancient muurtiis desecrated** |
| 7. | Kamlaa Van | Kamla Devi *tiirth*+ Sacred Spring+2 kanal land<br><br>**TIRTHA DESTROYED** |

| | | |
|---|---|---|
| 8. | Laa'ry Yaar | Temple + Maanas Kuutt Naag + C.G. |
| 9. | Ddaaddu'sar | Temple |
| 10. | Navdal | Ancient Shrine Nine Springs with white Shivling 6ft associated with Shrii Amar Nathji Yatra return camp 50K land *navdal tsooram yaatraa*<br><br>**SHRINE LAND ENCROACHED** |
| 11. | Haa'rii Paa'rii Gaam<br><br>(Hari Pari Gaam ) | Ancient Ganeeshji Temple with land in foothills + Ancient Mahaaganiish asthaapan + *navreh divai* + Spring + C.G.<br><br>**TEMPLE DESTROYED* Mahaaganiish shrine also destroyed.** |
| 12. | Noorpora Gyuur | Gavri Shrii Asthaapan along with holy springs+Sada Shivji Mandir + C.G.<br><br>**Sadaa Shiv and C.G. encroached** |
| 13. | Middur | Shivling on spring+Temple |
| 14. | Dduuny Gondd | Paapu'haran Naag+ C.G. |
| 15. | Avantipoora(Vuunty Puur) | Group of Ancient Temples + Kurukshetra *tiirth* |
| 16. | Baarus | Sacred Spring with *muurtiis* |

DISTRICT : **SHOPIAN** TEHSIL : **SHUPYAN**

| S.No. | Village | Hindu Shrines/Temples etc. |
|---|---|---|
| 1. | Divgaam | Ancient Kapaal Moochan Shrine Temple with holy spring and 69K land assets (Shravan Mela)<br><br>**TEMPLE and ASTHAAPAN DESTROYED*** |
| 2. | Shupyan Proper | Tthaakur Dvaara +Ram Mandir + Dharamshalla + Commercial complex with over 10 Kanals of land near D.C. office + C.G. (9K land on river bank)<br><br>**TEMPLE DESTROYED* THAKUR DVAAR COMPLEX, DHARAMSHAALA* GUTTED** |
| 3. | Shupyan Battapora | *Prachiin* asthaapan + 2 Holy Springs+Himaal and Naagraay Naag<br><br>**ASTHAAPAN DESTROYED*** |
| 4. | Shupyan Bonagaam | Shivji Temple with 3K land+ CG |
| 5. | Harum | Temple+C.G. 5Kanal<br><br>**TEMPLE DESTROYED*** |
| 6. | Battapuur Paalu'puur | 2 Temples + C.G. + Dharamshalla<br><br>**TEMPLE DESTROYED*** |
| 7. | Maa'ny Hyal Battu'puur | Temple + C.G. 20 Kanals of land<br><br>**TEMPLE DESTROYED*** |

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|---|---|---|
| 8. | Zaa'nu'puur (Zainapora) | Varah Naag with temple (50 Kanals of land)+ Regyna Devi Temple + C.G. (5K)<br><br>**TEMPLE DESTROYED*** |
| 9. | Pargots | Braari Maa'j Shrine + C.G. |
| 10. | Traaparpuur | Temple+C.G. |
| 11. | Ram Nagar | Temple + Samaadhii Anandji +C.G. (30 Kanal)<br><br>**TEMPLE DESTROYED***<br>**CG Land encroached by CD Block** |
| 12. | Rishinagar | Temple + C.G. |
| 13. | Dhaangar Puur | Shivji Temple+ C.G. |
| 14. | Lahantthuur | Holy Shila , Braikul tree Navreh celebration site 15K forest area |
| 15. | Miimandar | C.G. |
| 16. | Vachii | Shivji Temple + Mata Ragyna temple with land 6K+ C.G. |
| 17. | Tsitragoom | C.G. |
| 18. | Pinzuur | C.G. |
| 19. | Vaasavhaal | Temple + C.G.<br><br>**TEMPLE DESTROYED*** |
| 20. | Chily Puur | Temple+C.G.<br><br>**TEMPLE DESTROYED*** |
| 21. | Kharu'voor | Temple+C.G<br><br>**TEMPLE DESTROYED*** |

| | | |
|---|---|---|
| 22. | Muji Marg | Temple+C.G. |
| 23. | Naa'ddy Marg | Temple (8 kanal) + 2 storey Dharamshalla+3 Holy Springs Ragyna Naag with Shivlinga + C.G. (20 kanal) land around hillock<br><br>**Sacred Springs desecrated, occupied + Land Encroached Upon By Government Brought Under Bridge** |
| 24. | Baaskuchhan | Temple+C.G. |
| 25. | Abalvu'ny | Temple+C.G.<br><br>**TEMPLE DESTROYED*** |
| 26. | Taachhul | Temple+ C.G.<br><br>**Temple Damaged** |
| 27. | Chuudu'ry Gondd | Temple+ Diivii shrine +C.G.<br><br>**TEMPLE DESTROYED*** |
| 28. | Kaa'nzbular | C.G. |
| 29. | Syadav | C.G. (Koonsar Naag route) |
| 30. | Tsotty Goom | Temple +C.G. (3 kanal)<br><br>**Temple Damaged**<br>**C.G. ENCROACHED** |

DISTRICT : <u>**SRINAGAR**</u> TEHSIL: <u>**SRINAGAR (2)**</u>

| S.No. | Hindu Shrine Temple | Location, approx. land |
|---|---|---|
| 1. | Kurukhetra, Shraadha site, *shraavana bah divai sthaan* 66K land Srinagar Paanpoor link-road | **land Encroached upon houses built, allegedly sold by Dharmarth** |
| 2. | Meruvardhana Temple | Paanddra'ntthan |
| 3. | Sempuur | Ancient shrine, ruins |
| 4. | Shankrachaar Shankracharaya hillock | **Land encroached on Buchu'vor side** |
| 5. | Durgaa Nag Temple complex, 66K , Sonavaar | **Shops allegedly sold by the Trust** |
| 6. | Zeeshttha Devi sacred hill complex, Temples dharmashala, camping | Zeeshttha Devi Hill 100 kanals |
| 7. | Sw Laxmanjoo Ashram | Nishat Garden (Ishbar) |
| 8. | Ancient Sureeshvarii tiirtha shrine, ruins | Kraalu' Sangar, |
| 9. | Gupt Ganga asthaapan | Brayan |
| 10. | Bhuvaneeshvarii Mandar Chandapora, 10K , CG | **Land encroached upon, trees cut down** |
| 11. | Haritsu'ndu'r Raazu' Shrine (under ASI) | Haa'rvan |
| 12. | Sacred spring Shaardaa Bal divai festival of Ganga Bal tiirth | Haa'rvan |
| 13. | Holy Hill Mahaadeev shrine + | Haa'rvan |

| | | |
|---|---|---|
| 14. | Shivji Temple Dhar Baag | **Temple damaged, in very bad condition** |
| 15. | *Thiid vaan parast* locale, Mahaadeev *yaatraa* camp | New Thiid |
| 16. | Mahaadeev *Yatraa* Shivji temple enroute Ledivaas | **Temple gutted** |
| 17. | Shankarpal, legendry source of *Shiva Suutra* | Naa'gy Puur (Daa'chigam) |
| 18. | Aanandiishvar Baa'rav asthaapan, holy spring | Temple, Huge complex, (6 K land) Maisuma |
| 19. | Dashnami Akhara complex (on the land of Aanandiishvar Baa'rav) | Maisuma |
| 20. | Sri Chinaar Mandir, Building (SBI) | SBI Head Office Residency Road |
| 21. | Hanuman Mandir, | Hari Singh High Street |
| 22. | Aa'bii Guzar Temple + *holy Chhaddii vishraam* | Aa'bii Guzar |
| 23. | Ram Bagh Samaadhi Complex Raam Baag Temple, Samaadhiis, 50K | **Land encroached upon, allegedly sold by dharmarth** |
| 24. | Gavrii Puur Temple of Mata Paarvatii | Sanat Nagar |
| 25. | Shivji Mandir | Sanat Nagar |
| 26. | Haarattatu'kiishar Baa'rav, 4K land complex Maisuma, adj. to Electric Department Gawkadal | **Complex burnt down, holy Shivling and other *muurtiis* broken then thrown into river** |

| | | |
|---|---|---|
| 27. | Temple Dduumpora Ba'dyaar Baalaa | **Temple damaged** |
| 28. | Ganpatyaar Temple + 4 dharmashalas, 66K land at Mirak Shah road Dwdu' Ma'hu'lu' share of 182K original land endowment | *Vinayak Mandir Samiti*, Ganpatyaar Middle school in temple complex |
| 29. | Malu'yaar Temple Habu'ka'da'l | **Temple in pitiable condition, shivling damaged, door open** |
| 30. | Kharyaar Temple (2 kanal) + 4 rooms | Habbakadal |
| 31. | Suumu'yaar Temple | Habbakadal (3 kanal) + 12 shop complex **Shops allegedly sold** |
| 32. | Shaalu' yaar Temple | Habbakadal |
| 33. | Two Temples: Shashiyaar, Habbakadal | **One temple pitiable condition, another destroyed** |
| 34. | Purshyaar Temple | Habbakadal |
| 35. | Shivji Temple, 2 and 3 storey *dharmshaalas*, shops land upto the river bank Draa'by Yaar | **Temple burnt down, 2 Shivlings broken and thrown into river NO TRACE OF TEMPLE land encroached** |
| 36. | Ragunath Mandir Fateh Kadal (4 kanals + Rwpu' Diivii Shaardaa Piitth School) | **Temple desecrated, all *muurtiis* destroyed** |
| 37. | Shivji Mandir, Malapuur | **Temple damaged** |

| | | |
|---|---|---|
| 38. | Veshinu' Yaaru'bal Bhan mohala | **Temple destroyed** |
| 39. | Raazdaan Mandir On bank Raazdaan Moh. | **Temple damaged** |
| 40. | Kaatthleeshwar Temple Zaindar Mohallah temple rebuilt | **Temple completely gutted and destroyed** |
| 41. | Sheetal Nath Temple Sathu Barbarshah + 10 K land+ Hindu High School | Management changed; name of school changed to **H High School** |
| 42. | Sathu Barbar Shah Temple Sathu Barbarshah | **Temple damaged inside** |
| 43. | Gavrii Shankar Temple Barbarshah | **Temple desecrated encroached upon,** |
| 44. | Baba Dharmadas Temple Sathu Barbarshah (huge land assets 21 K) | **Land encroached upon** |
| 45. | Koonu'khan Temple, 3K Sathu BB Shah | **Land sold allegedly by Dharmarth** |
| 46. | Ram Chander Mandir (Across Sathu B.B. shah) 10-12 kanal land | **Land besides the gate given to Sh Mushtak by Dharmarth** |
| 47. | Nattii Poora Temple on canal bank, *shamshaanbal* | Nattii Poorah |
| 48. | Shivji Temple 1.5k land, 4 shops on roadside+ shed & building housing a school, concrete wall | Government Housing colony Chhaanapoorah Nattii Pora near BSF |
| 49. | Lal Nagar Temple Lal Nagar colony | **Temple destroyed Shivling broken** |
| 50. | Shivji Temple + another temple | At Jawahr Nagar + Adjacant Two Houses |

| | | |
|---|---|---|
| 51. | Shivji Temple, | Kanikadal |
| 52. | Karfa'ly Mohala Temple Ttar Buuny | **Temple completely destroyed shivling and *muurtiis* broken and thrown into river** |
| 53. | Ram Temple At Khankahi Sokta (Safakadal) | **Temple desecrated, muurtiis destroyed** |
| 54. | Mangliishar Bhairav Baagi-Dilaawar Khan | (15K land) |
| 55. | Bhairav Temple | Baalgarden |
| 56. | Vidyadhar Temple, Karan Nagar | **Temple encroached upon** |
| 57. | Battayaar Temple Aa'ly Ka'du'l (2 kanal) | **Temple desecrated, damaged** |
| 58. | Ram Kool Mandir | S.R.Ganj on bank of Jehlim + 3K land |
| 59. | Bohri Temple + Rwpu' Bhavaanii School | Bohri Kadal Zainakal |
| 60. | Shivji Mandar, on river bank | Gurgari Mohala |
| 61. | Tthookur Dvaar + additional building | Saraaf Kadal |
| 62. | Bhairav Temple, Chhatu'bal | **Temple destroyed and encroached upon,** |
| 63. | Reshi Piir, Aa'ly Ka'du'l | (Dharamshalla, land – 3 kanal) |
| 64. | Naaraayan Temple, Aa'ly Ka'du'l, *Bulbul Lankar* | **Temple burnt down** now rebuilt |
| 65. | Gadhadar Temple, | Old Secretariat |

| | | |
|---|---|---|
| 66. | Shivalaya Temple *Divai*. Zangtrai Navreh, | Chotta Bazar (6 kanal) |
| 67. | Ancient Maa Kaalii temple, Taashvan, old Fateh Ka'du'l | **Temple damaged, land encroached upon, *ziny manddii*** |
| 68. | Shivji Temple | Fateh Kadal |
| 69. | Deevaan Mandir (2.5K land) | Malik Aangan |
| 70. | Mahaakaalii Shrine, back side of Khaanakah, on river side, sacred Kaalii Naag inside Khaanakah | *Diivai*, Kaalii b'thday **shrine desecrated fenced off with barbed wire** |
| 71. | Two Temples, Ghat Jogi Lankar Rainawari | **Both temples destroyed,** one rebuilt |
| 72. | Kaka Mohalla Temple Bagh-i-Jogi Lankar Rainawari | **Temple desecrated destroyed, *Muurtiis* broken** |
| 73. | Kyany Mohalla Temple Rainawari | **Temple desecrated destroyed** |
| 74. | Naa'yid Yaar Temple Rainawari | **Temple desecrated destroyed** |
| 75. | Arya Samaaj Mandar complex, high school | Kraalatteng, Rainavarii (8K land) Huge Building |
| 76. | Vaital Bhairav complex 7K land At Motiyar, Rainawari | **temple desecrated destroyed holy chinar burnt down,** |
| 77. | Tsari Vaitaal, Rainavaari | **Encroached upon** |
| 78. | Vaital Bhairav original In Dal Lake | **Descecrated encroached** |

| | | |
|---|---|---|
| 79. | Ga'nishun, ancient Ganeshji Temple Haari Parbat | **Totally burnt down, holy icon desecrated** Renovated. |
| 80. | Chakreshwar Sheel raaj Srichakra, Dharamshalas, Havan Kwndd etc. | Haari Parbat + *Diivii Aangan* + *Parikarma* + 500 K forest Holy Hill |
| 81. | Saptreshi Haari Parvat | **Encroached upon house constructed** |
| 82. | Kaalii Mandar near Chakreshwar Temple in forest area | **Temple blasted with gun powder; no trace of the temple left** |
| 83. | Shiv temple, near start of stairs, Haarii Parbat | **Completely destroyed** Rebuilt by NRI |
| 84. | Ancient Shivji temple, on the right side of *tsa'kriishar ddyyddii* I K land | **Temple desecrated destroyed shivling enclosed by tin sheets used as dumping ground by muncipality** |
| 85. | Gosain building *dharmshaala* Left side | **Encroached upon** |
| 86. | Haari Temple | Haarii Parvat |
| 87. | Kaalii Temple | Fort Haari Parbat (Top) |
| 88. | Ambar Kaul Temple Haari Parvat | **Temple burnt down *muurtiis* desecrated; land encroached upon by graveyard built** |
| 89. | Vaama Deeva shrine, ancient sacred *muurtii* | **Shrine vandalised, *muurtii* not seen now** |

| | | |
|---|---|---|
| 90. | Festival land. Baadaam Vaari. Diiviiaangam 6K (Haari Parbat) | **Land encroached upon and Greenland school built, hill land on parikrama route excavated and sold by school owner** |
| 91. | Hanuman Temple, Near Jail, 64K endowment land | **Temple totally destroyed, no trace land encroached upon, land record changed** |
| 92. | Pokhribal holy naag + Temple + *dharmashaala* | 50K land, building at Rainavarii, Haari Parbat |
| 93. | Haarii parvat traditional Parikrama from *Ganiishun Gosain Building* 1.5Km along the foothill traversing holy Sapt rishi | **All land encroached upon, houses built, sacred spots on the *parikrama* destroyed** |
| 94. | Haarttkiishvar Bhairav shrine, Malu'khah graveyard, Bahaavudiin saa'b | **ancient Holy relics destroyed, nothing left of the shrine now** |
| 95. | Puran Raazu' Bhairav, Saazgarii Poorah | **Land encroached upon** |
| 96. | Lallishori (Nareeshvar) Shrine Narparistan | **Sacred spot effaced architecture changed** |
| 97. | Durgeeshvari temple, Durga Paatth Shaalaa, *Lachi Pyatth*, Bhaanu' Mohala | **Temple desecrated and burned down, structures destroyed** |
| 98. | Maataa Rwpu' Bavaa'ny Temple | Chashmai Saahibii |

| | | |
|---|---|---|
| 99. | Maataa Rwpu' Bavaa'ny Temple | Nava Kadal |
| 100. | Vichar Nag complex (10 kanal) Temple + 30K endowment land Vyatsaar Naag | **Holy spring Shrine desecrated, carved stone dieties destroyed; land encroached upon** |
| 101. | Raazu' Bal Vyatsaar Naag | **Encroached upon** |
| 102. | Cremation ground | Karan Nagar (8Kanal) |
| 103. | Cremation ground Nuurbaag | dozens of chinar (20K) **encroached upon** |
| 104. | Cremation ground | Sanat Nagar (2 Kanal) |
| 105. | Cremation ground 1K | Natti pora *Duud Ganga* |
| 106. | Cremation ground | Rainawari (3K) |

| | DISTRICT | LOCALITIES | TEMPLES AND SHRINES | CREMATION GROUNDS | G. TOTAL OF RELIGIOUS PLACES | DESECRATED DESTROYED |
|---|---|---|---|---|---|---|
| A | **Anantnag** | | | | | |
| 1 | Teh: Kokernag | 17 | 36 | 14 | **50** | 16 |
| 2 | Teh: Anantnag | 24 | 56 | 15 | **71** | 12 |
| 3 | Teh: Pahalgam | 28 | 40 | 21 | **61** | 15 |
| 4 | Teh: Doru | 27 | 49 | 16 | **65** | 24 |
| 5 | Teh: Shaangas | 20 | 35 | 15 | **50** | 5 |
| 6 | Teh: Bijbihara | 17 | 29 | 14 | **43** | 11 |
| | **Total** | **133** | **245** | **95** | **340** | **83** |
| B | **Baramulla** | | | | | |
| 1 | Teh: Pattan | .20 | 25 | 18 | **43** | 4 |
| 2 | Teh: Baramulla | 20 | 35 | 10 | **45** | 4 |
| 3 | Teh: Sopore | 15 | 27 | 8 | **35** | 6 |
| 4 | The: Uri/Buniyar | 5 | 12 | 4 | **16** | - |
| 5 | Teh: Rafiabad | 8 | 9 | 7 | **16** | 3 |
| 6 | Teh: Tangmarg | 19 | 25 | 18 | **43** | 5 |
| | **Total** | **87** | **133** | **65** | **198** | **22** |
| C | **Bandipura** | | | | | |
| 1 | Teh: Bandipura | 16 | 14 | 10 | **24** | 9 |
| 2 | Teh: Sumbal | 8 | 8 | 4 | **12** | 2 |
| | **Total** | **24** | **22** | **14** | **36** | **11** |
| D | **Budgam** | | | | | |
| 1 | Teh: Budgam | 17 | 30 | 16 | **46** | 5 |
| 2 | Teh Chadurah | 12 | 17 | 10 | **27** | 8 |
| 3 | Teh: Beervah | 20 | 23 | 13 | **36** | 9 |
| | **Total** | **49** | **70** | **39** | **109** | **22** |
| | | | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| **E** | **Gandarbal** | | | | | |
| 1. | Teh: Gandarbal | 13 | 15 | 12 | **25** | 5 |
| 2. | Teh: Laar | 14 | 25 | 11 | **36** | 3 |
| 3. | Teh: Kangan | 6 | 10 | 6 | **16** | 2 |
| | **Total** | **33** | **50** | **29** | **77** | **10** |
| **F** | **Kulgam** | | | | | |
| 1 | Teh: Kulgam | 37 | 39 | 34 | **73** | 26 |
| 2 | Teh:Divsar | 11 | 17 | 9 | **26** | 12 |
| 3 | Teh:D H Pora | 10 | 12 | 9 | **21** | 8 |
| | **Total:-** | **58** | **68** | **52** | **120** | **46** |
| **G** | **Kupwara** | | | | | |
| 1 | Teh:Handwara | 33 | 47 | 29 | **76** | 25 |
| 2 | Teh: Kupwara | 26 | 51 | 18 | **69** | 18 |
| 3 | Teh: Sogam | 13 | 30 | 9 | **39** | 9 |
| | **Total:** | **72** | **128** | **56** | **184** | **52** |
| **H** | **Pulwama** | | | | | |
| 1 | Tral/Avantipora | 16 | 30 | 8 | **38** | 8 |
| 2 | Teh: Pulwama | 29 | 43 | 26 | **69** | 14 |
| 3 | Teh: Pampore | 10 | 33 | 7 | **40** | 3 |
| | **Total:-** | **55** | **106** | **41** | **147** | **25** |
| **I** | **Shopian** | | | | | |
| 1 | Teh: Shopian | **30** | **34** | **31** | **65** | 23 |
| **J** | **Srinagar** | | | | | |
| 1 | Teh: Srinagar | **106** | **119** | **6** | **125** | **53** |
| | | | | | | |
| | **Grand Total** | **647** | **975** | **428** | **1403** | **347** |

# ***CONSOLIDATED***

# ***HISTORICAL REFERENCES***

*of*

*Hindu Temples*

*and*

*Shrines of Kashmir*

*in*

*Nilamat Puraan,*

*Rajatarangini by Kalhana Pandit,*

*Rajatarangini by Jonaraja*

*and*

*other works*

## Rajatarangini of Jonaraja,

### Raghu Nath Singh

Hindi translation, 1972,
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(as listed in appendices, pages 561 to 577)

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Abbreviations used in the tables:

Amr. Maha – Amreeshvar Mahatmya
Ard. Maha – Ardhanaariishvar Mahatmya
Lok – Looka Prakaasha
NP – Nilamata Puraana
R – Rajatarangini Kalhana
J – Rajatarangini of Jonaraja
Z – Zaina Rajatrangini of Shriivara
Shu – Rajatarangini of Shuka
Shar Lee – Shaaradaa Leekha
TH– Taariikhi Hasan By Piir Hasan
Vik. – Vikramaanka Deeva Charita

APPENDIX_A_**SHRINES**

| *S. No* | *NAME OF THE SHRINE* | *REFERENCE* |
|---|---|---|
| 1. | Akshapaala Naaga | R : 1:338 |
| 2. | Akshabala | *Achabal* |
| 3. | Acheeshvara | R: 4:513 |
| 4. | Achyuteesha | Z 1:5:97 |
| 5. | Anantnaag | *Anantnaag* |
| 6. | Anant | NP: 1160 |
| 7. | Andarkootta Temples | TH page 176 |
| 8. | Abhimanyu Svaamii | R: 4:299 |
| 9. | Amarnaatha | J: 875 |
| 10. | Amareeshvara | R 1:267 |
| 11. | Amreesha | R : 8:183; NP: 1321 |
| 12. | Amrita Keeshava | Z: 4:659 |
| 13. | Amriteeshvara | R:3:469 |
| 14. | Ardhanaariishvara | R:5:37 |
| 15. | Avantisvaamii | R:5:45 |
| 16. | Avantiishvara | R:5:45 |
| 17. | Avalookiteeshvara | Shar. Lee. 5 |
| 18. | Ashookeeshvara | R:1:106 |
| 19. | Ashvashiisham | NP:1161 |
| 20. | Aadivaarah | R: 6:886 |
| 21. | Aashrama Svaamii | NP: 1163, 1191 |
| 22. | Indrakiila | NP: 1230 |
| 23. | Isheeshvara | R:2:134 |
| 24. | Iishaana | J:101,880 |
| 25. | Ishttapaatheeshvara | NP: 1060 |

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|---|---|---|
| 26. | Ishttikaapatha | NP: 118 |
| 27. | Ugoog Shrii | NP: 1013, 1015 |
| 28. | Ugreesha | R:1:348 |
| 29. | Utapala Svaamii | R:4:695 |
| 30. | Ushakar Mandira | *Gupakara* |
| 31. | Kadambeesha | NP:118 |
| 32. | Kadruu | NP:1152 |
| 33. | Kaptteeshvara | R:1:32 |
| 34. | Kapila | NP:1160 |
| 35. | Kapinjalii | NP:1013 |
| 36. | Kamlaa Keeshava | R:4:208 |
| 37. | Kamvaleeshvara | *Kramasara* R:8:251 |
| 38. | Kayya Svaamii | R:4:209 |
| 39. | Kalyaana Svaamii | R:4:697 |
| 40. | Kashyapa Svaamii | NP:1019, 1020 |
| 41. | Kashyapeesha | NP:1020, 1026 |
| 42. | Kashyapeeshvara | NP:1020, 1026 |
| 43. | Kaartikaya | R:4:422 |
| 44. | Kaala Shiila | NP:1013 |
| 45. | Kaalii Dhaaraa | Shu: 136:, Z: 2:146, R:4:218 |
| 46. | Kaalii Shrii | *Khaanakah Mwlaa* |
| 47. | Kaavya Deeviishvara | R:5:41 |
| 48. | Kaalagnih Rudra | R:1:34 |
| 49. | Kaalii Shrii | *Kipul = Payaara* |
| 50. | Kuttii Paattiishvara | Z:2:153 |
| 51. | Kunddaniiya | NP:1271 |

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|---|---|---|
| 52. | Kumara | R: 2:34 |
| 53. | Kuurma | NP:1161 |
| 54. | Kulana Mandir | TH 402 |
| 55. | Keeshava | R: 4: 508 |
| 56. | Keeshava | NP:1152 |
| 57. | Keeshava (*Drapitapura*) | R:4:183 |
| 58. | Keeshaveesha | NP:1020, 1026 |
| 59. | Kshiira Bhavaanii | *Kshiira Bhavaanii* |
| 60. | Ksheema Gavriishvara | R:6:172 |
| 61. | Khandda Puch-Chh Naaga | NP:1304 |
| 62. | Khoona Mukha Mandir | Shar. Lee. 7 |
| 63. | Changaleeshvara | NP: 122 |
| 64. | Chaturaatmaa | R:4:508 |
| 65. | Chanddikaa | R:3:33, 40, 52<br>NP:1013-1095 |
| 66. | Chakradhara | R:1:38, J:862 R:4:19 |
| 67. | Chakrabrita | J:601 |
| 68. | Chakrasvaamii | NP:1016, 1020 |
| 69. | Chakrina | J:231 |
| 70. | Chakreesha | NP:1230 |
| 71. | Chakreeshvara | R:4:276 |
| 72. | Chakreeshvarii | NP:1020, 1026 |
| 73. | Chandreeshvara | NP:1020, 1026 |
| 74. | Ghaga *Nirmit* | Shar. Lee. 9 |
| 75. | Ghaga *Nirmit* | Shar. Lee. 9 |
| 76. | Ghaga *Nirmit* | Shar. Lee. 9 |
| 77. | Gajeendra Mooksha | NP:1158 |

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|---|---|---|
| 78. | Ganeesha | R:3:352 |
| 79. | Ganeesha | *In Leedara* |
| 80. | Ganeeshvara | NP:1020-26 |
| 81. | Gambhiira Svaamii | R: 4:80 |
| 82. | Garudda | R:4:199, NP:1162 |
| 83. | Gavaakshii | NP:1013, 1015 |
| 84. | Gupakara Mandir | *Gupakara* |
| 85. | Guhmeeshvara | NP:118 |
| 86. | Gookarneeshvara | R:1:346 |
| 87. | Gookula | R:5:23 |
| 88. | Goopaala Keeshava | R:5:244 |
| 89. | Goovardhanadhara | R:4:198, 8:2438 |
| 90. | Gavtama | NP:1152 |
| 91. | Gavtama Svaamii | NP:1007-8 |
| 92. | Gavtameeshvarii | NP:1013 |
| 93. | Gavrii | NP:1013, 1015 |
| 94. | Gavriisha | R:5:159 |
| 95. | Gavriisha Gavriishvara | R:7:180, 207 |
| 96. | Chaamunddaa | R:3:46 |
| 97. | Chhalita Svaamii | R:4:81 |
| 98. | Chhaagleeshavara | NP:1266 |
| 99. | Janaardana | NP:1157 |
| 100. | Jayaa Deevii | R:4:507 |
| 101. | Jaya Bhattaarika | R:6:243 |
| 102. | Jaya Svaamii | R:3:350, 5:449 |
| 103. | Jayeeshvara | R:4:681, J:467 |
| 104. | Jala Vaasa | NP:1162 |

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|---|---|---|
| 105. | Jina Pratimaa | R:4:200 |
| 106. | Jeethara | R:1:371 |
| 107. | Jeevana | R:1:220 |
| 108. | Jeeshtthaa Deevii | *Jeethara Sthaana* |
| 109. | Jeeshttha Rudra | R:1:113, 104, 289, 4:190 |
| 110. | Jeeshttha Rudra Giri | Shu B:808 |
| 111. | Jeeshttheesha | R:1:113 |
| 112. | Jeeshttheeshvara | R:1:124 |
| 113. | Jeeshttheeshvara | R:5:123 *Tripureesha* |
| 114. | Taapara Temple | R:4:20, 8:820 TH p-176 |
| 115. | Taamra Svaamii | R:7:396, 709 |
| 116. | Taaraapiida Temple | *Jaamya Masjid Sgr* |
| 117. | Tungeeshvara | R:2:14, 6:190 |
| 118. | Tuulamuula | R:4:638 |
| 119. | Tripuureeshvara | R:5:69; 6:135, Z: 1:5:15, |
| 120. | Tribhuvana Svaamii | R:4:55, 8:80 |
| 121. | Tribhuvana Svaamii Keeshava | R:4:78, 8:80 |
| 122. | Thyuna Temple Samuh | *Thyuna Village* |
| 123. | Danddakara Svaamii | NP:1157 |
| 124. | Dihdya Svaamii | R:6:300 |
| 125. | Divaakara | NP: 1017-18 |
| 126. | Durgaa (*Madhumati tiirtha*) | NP: 1231 |
| 127. | Durgaa | NP: 1013, 1015 |
| 128. | Durlabha Svaamii | R:4:6 |
| 129. | Deevasara (Vishnu) | NP: 1151 |

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|---|---|---|
| 130. | Deevii | Shar. Lee. 14 |
| 131. | Dhanadeeshvara | NP: 1020-36 |
| 132. | Dhaneeshvara | NP: 1007-08 |
| 133. | Dharma Svaamii | R: 4: 697 |
| 134. | Dhavmeesha | NP: 1020-26 |
| 135. | Narasthaana | *Oolar ksheetra* |
| 136. | Nandakeeshava | R: 5:245 |
| 137. | Nandiisha | R: 1:36 |
| 138. | Nandiishvara | NP: 102, 1028 |
| 139. | Narsimha | NP: 1159 |
| 140. | Narsimha | NP: 1293 |
| 141. | Narsimheesha | NP: 1020-31 |
| 142. | Nareendra Svaamii | R: 3:383 |
| 143. | Nareendreeshvara | R: 4:38 |
| 144. | Naraayana Sthaana | NP: 87, 1158, 1312 |
| 145. | Nrisimha *North of Oolar* | NP: 1153 |
| 146. | Padyapaanii Bodhisattva | Shar. Lee. 6 |
| 147. | Padyasvaamii | R: 4:659, 6:222 |
| 148. | Payaara Temples | *Payaara* |
| 149. | Parihaasa Keeshava | R: 4:207 |
| 150. | Parnootsa Temples | *Puunchh* |
| 151. | Parva Gupteeshvara | R: 4:137 |
| 152. | Paanddu Chakka | R: 1:106 |
| 153. | Pingleesha | NP: 1304 |
| 154. | Pingleeshvara | NP: 1020-26 |
| 155. | Piittha Deevii | R: 5:474 |
| 156. | Paampura Temple | *Paampura town* |

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|---|---|---|
| 157. | Pampaasara | R:7: 940 |
| 158. | Pariihaasa Keeshava | R: 4:192 |
| 159. | Puraadhishtthaana | R: 1:104 |
| 160. | Puraana Takashaka Sthaana | Z: 4:251 |
| 161. | Pulastya *Nirmit* | NP: 1003-06 |
| 162. | Prataapa Gavriisha | R: 7:1638 |
| 163. | Prabhaakara Svaamii | R: 5:30 |
| 164. | Pravareesha | R: 3:99 |
| 165. | Pravareeshvara | R: 3:350 |
| 166. | Panchaanala Gira | Shu B 733 |
| 167. | Fateeh Gaddh Temple | *Fateeh gaddha* |
| 168. | Falguna Svaamii | R: 6:169 |
| 169. | Firooz Puur Temples | *Firooz puur* |
| 170. | Bakeesha | R: 1:329 |
| 171. | Banitaa | NP: 1152 |
| 172. | Varahmuula | R: 6:186; J: 602 |
| 173. | Bardhana Svaamii | R: 6:191 |
| 174. | Bahukhyaat Keeshava | *7th bridge* |
| 175. | Bahuruupa | NP: 1159 |
| 176. | Baana Linga | R:131, 7:185 |
| 177. | Baandiipura Temples | *Baandiipura* |
| 178. | Baala Keeshvara | R: 8:2430 |
| 179. | Baala Deevii | *Baalahooma vill.* |
| 180. | Baala Khileeshvara | NP: 1020-23 |
| 181. | Baala Khilya | NP: 1161 |
| 182. | Baavana *Maartandd tiirtha* | *Maran* |

| | | |
|---|---|---|
| 183. | Baahusara | NP: 1151 |
| 184. | Temple group | *Buniyaara* |
| 185. | Vitastaaraa | *Vyatha Votur vill.* |
| 186. | Bindu Nadeeshvara | NP: 1020-26 |
| 187. | Bipul Keeshava | R: 4:484 |
| 188. | Bimveeshvara | R: 3:482 |
| 189. | Biraha Naaga | *Veeriinaag* |
| 190. | Bud-dha | R: 3:555 |
| 191. | Bud-dha Trya | R: 4: 507 |
| 192. | Vrid-dha Bud-dha | R: 3:355 |
| 193. | Brihada Bud-Dha | R: 4:203 |
| 194. | Vrihat Chaka | *Taskadara* |
| 195. | Bhrahmachaarinii | NP: 1013-16 |
| 196. | Bhatta Goovinda Pratishtthit Pratimaa | Shar. Lee. 4 |
| 197. | Bhadreeshvara | NP: 1020-26 |
| 198. | Bhadreeshvarii | NP: 1003 |
| 199. | Bhapatteeshvara | R: 4:214 |
| 200. | Bhaveesha | NP: 1020-26 |
| 201. | Bhiima Keeshava | R: 6:178 |
| 202. | Bhiima Svaamii | R: 3:352, Z:3 |
| 203. | Bhiimaa Deevii | TH page 397 |
| 204. | Bhiima Dviipa | *Bumazuu cave* |
| 205. | Bhurja Svaamii | NP: 1154-62 |
| 206. | Bhutteeshvara | R: 8:2423 |
| 207. | Bhuuteesha | R: 1:107, 1020, 1026 |
| 208. | Bhuuteeshvara | NP: 1027-28 |

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|---|---|---|
| 209. | Bhuuteeshvara | R: 5:40 |
| 210. | Bheedaa Deevii | R: 1:35 |
| 211. | Bhairav | R: 5:55, 58 |
| 212. | Bhrigu Svaamii | NP: 1154-63 |
| 213. | Makshikaa Svaamii | R: 4:88 |
| 214. | Manibheedra | NP:1010 |
| 215. | Matsya | NP: 1161 |
| 216. | Mamma Svaamii | R: 4:699 |
| 217. | Mammeeshvara | R: 8:3360 |
| 218. | Malhana Svaamii | R: 4:4 |
| 219. | Mahaa Baarah | R: 4:197 |
| 220. | Mahaa Raagyii | R: 4: 638 |
| 221. | Mahaa Shrii | *Jaamya Masjid sgr* |
| 222. | Mahaa Svaamii | NP: 1154-63 |
| 223. | Mahoodya Svaamii | R: 5:28 |
| 224. | Markshika Svaamii | R: 8:1171 |
| 225. | Maargiishvara | TH page 402 |
| 226. | Maartandd | R:4:192; J:601, 874 |
| 227. | Maartandd Sihrootsika | R: 3:462 |
| 228. | Maatrigupt Svaamii | R: 3:263 |
| 229. | Maalik Temples | *Maalik Pur* |
| 230. | Maaheeshvara | R: 3:453 |
| 231. | Mitreeshvara | R: 4:209 |
| 232. | Mihireeshvara | *Haarii Parbat* |
| 233. | Muktaa Keeshava | R:4:196 |
| 234. | Muktaa Svaamii | R:4:188, |
| 235. | Meeru Vardhana Svaamii | R: 3:267, 999 |

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|---|---|---|
| 236. | Manglaa Deevii | Z: 21. 147 |
| 237. | Yashaskara Svaamii | R: 6:140 |
| 238. | Yooga Shaayii Hrishikeesha | R: 5:100 |
| 239. | Yoogeesha | R: 8:78. 1160 |
| 240. | Rakka Jaideevii | R: 5:426 |
| 241. | Rakchhteesha Linga | R: 4:214 |
| 242. | Ranapura Svaamii | R: 3:462 |
| 243. | Ranaa Rambhaa Svaamii | R: 3:460 |
| 244. | Ranaa Rambhaa Deevii | R: 3:460 |
| 245. | Ranaa Svaamii Prasaad | J: 871 |
| 246. | Raneesh | R: 3:453, 460, 463 |
| 247. | Raneeshvara | R: 3:439, 6:71 |
| 248. | Ranasvaamii | R: 3:454, 457; 5:395 |
| 249. | Ranasvaamii Vishnu Haarii Parbat | *Saahivaraaya tiirtha* |
| 250. | Ratna Vardhaneesha | R:5:163 |
| 251. | Ratna Svaamii | R: 4:711 |
| 252. | Ravii | NP: 1017-18 |
| 253. | Ragii Chakra | R: 1:122 |
| 254. | Raaja Deeva Kaala Muurtii | Shar. Lee. 11 |
| 255. | Raajavaasa | NP: 1171 |
| 256. | Raajeeshvara | NP: 1020-26 |
| 257. | Raajasvaamii | R: 8:1822 |
| 258. | Raamasvaamii | R: 4:275, 327 |
| 259. | Rilhaneeshvara | R: 8:2409 |
| 260. | Rudreeshvara | R: 8:3390 |

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| 261. | Rupeeshvara Hara | *Lwdav Temple* |
| 262. | Rudreesh | R: 8:3390 |
| 263. | Lakshmana Svaamii | R: 4: 276, 641 |
| 264. | Looka Bhavan Temples | *Laarika pur* |
| 265. | Looka Shrii | *Grave of Sikandra's mother* |
| 266. | Varaha Pratimaa | R: 6:206 |
| 267. | Varuneeshvara | NP: 1020-26 |
| 268. | Vardhamaaneesha | R: 2:133 |
| 269. | Vardhmaana Svaamii | R: 3:357; 6:191 |
| 270. | Vashishttheesha | R: 3: 357; 6:191 |
| 271. | Vikameeshvara | R: 3:474 |
| 272. | Vichaara Naaga | *Dhvamsaaveesheesh* |
| 273. | Vijayeesha | R: 1:38 |
| 274. | Vijiyeeshvara (*300 temples*) | TH page 179 |
| 275. | Vipula Keeshava | R: 4:484 |
| 276. | Viloohita | NP: 1020-26 |
| 277. | Vishva Karma | R: 3:357 |
| 278. | Vishnu Pada | R 1: 269 |
| 279. | Vishnu Svaamii | R: 3:363 |
| 280. | Vishnu Svaamii | R: 5:99 |
| 281. | Vanya Svaamii | R: 5:97, 99 |
| 282. | Vavatileeshvara | NP: 1025 |
| 283. | Shakti | R: 1:122 |
| 284. | Shata Kapaaleesha | R: 1:335 |
| 285. | Shataringa Gadaadhar | NP: 1154-62 |
| 286. | Shamveeshvara | R: 5:296 |

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|---|---|---|
| 287. | Shambhu | NP:1020-26 |
| 288. | Shara Temple | *Ziyaarat Khazr* |
| 289. | Shaaringana | NP: 1189 |
| 290. | Shaardaa | R: 1:37 |
| 291. | Shaarikaa | R: 3:349 |
| 292. | Shiva Temple | *Ratna Vardhana nirmit* |
| 293. | Shiva Trimukha | *Garuur* |
| 294. | Shuuravarma Svaamii | R: 5:23 |
| 295. | Sheerii Linga | *Sheerii vill.* |
| 296. | Shankara Gavriisha | R:5:148 |
| 297. | Shankara Gavrii | R: 5:158 |
| 298. | Sheeshashaayii | R: 4:508 |
| 299. | Shankaraachaarya | *Shankaraachaarya* |
| 300. | Shrii Kanttha | R: 8:3354 |
| 301. | Shringaara Bhatta Mattha | R:8:2426 |
| 302. | Sakunii | NP: 1007-08 |
| 303. | Sata Mukha | NP: 118 |
| 304. | Sadabhaava Shrii | R: 3:353 |
| 305. | Sadaa Shiva | R: 5:41 |
| 306. | Sadaashiva | R: 5:163 |
| 307. | Sandhyaa | R: 7:1 |
| 308. | Sandhiishvara | R: 2:134 |
| 309. | Saptarishi | NP: 1263 |
| 310. | Saptarishi *Near Samukha* | NP: 1159 |
| 311. | Samarasvaamii | R: 5:25 |
| 312. | Sameesha | NP: 1022 |
| 313. | Sarasvatii | R: 1:35 |

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| 314. | Sasanaka | NP: 1009 |
| 315. | Sahastradhaaraa | NP: 1268 |
| 316. | Saambeeshvara | R: 5:296 |
| 317. | Sudarshana Hara | NP: 1020, 1009 |
| 318. | Simharaaja | R: 6:176 |
| 319. | Simharaaja (*Lahara*) | R: 8:1822 |
| 320. | Simhasvaamii | R:6:304 |
| 321. | Sugata | R: 4:259 |
| 322. | Sugandeesha | R:5:158 |
| 323. | Suchakeesha | NP: 1017-18 |
| 324. | Suchandeesha | *Sona Lanka temple* |
| 325. | Suman Temple | R: 8:3359 |
| 326. | Suyyasvaamii | R: 3:263 |
| 327. | Surbhi Svaamii | NP: 1018 |
| 328. | Sureeshvara | NP: 1024 |
| 329. | Sureeshvara | R: 5:38 |
| 330. | Suvijaya | NP: 1014 |
| 331. | Sureeshvarii | R: 5:37; J:605, 873 |
| 332. | Suuraja Mukhii | *Leta pur* |
| 333. | Suuryamatii Gavriisha | R: 7:673 |
| 334. | Soomeeshvara | R: 7:1635 |
| 335. | Soomukha | NP: 1013-14 |
| 336. | Svyambhu | NP: 1020-26 |
| 337. | Sveeda Naaga Temple | Aayiini Akbarii |
| 338. | Sankheesha | NP: 1020-26 |
| 339. | Haravaana | R: 1:173 |
| 340. | Hardiishvara | NP: 103 |

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| 341. | Hariisvaamii | NP: 1019-20 |
| 342. | Harsheeshvara | J: 598, 73 |
| 343. | Haattaka Svaamii | Shu B 551 |
| 344. | Himaanchaleesha | NP: 1020-23 |
| 345. | Hutaasha | J (Bombay), 770 |

APPENDIX_B_AASHRAM

| *S.No.* | *Name* | *Reference* |
|---|---|---|
| 1 | Anant Aashram | NP: 182 |
| 2 | Apsaraashram | NP: 186 |
| 3 | Kashyapa Aashram | Np 180 |
| 4 | Kaalikaa Aashram | NP: 105 |
| 5 | Kiich Aashram | Shu 2:129 |
| 6 | Krityaashram | R: 1:147 |
| 7 | Khandd Puchh Aashram | NP: 1304 |
| 8 | Khuuyaashram | Z: 4:627 Shu 2: 973 |
| 9 | Gandharvashrama | NP: 186 |
| 10 | Guhyak Aashrama | NP: 186 |
| 11 | Dugdhaashrama | Z:4: 109 |
| 12 | Dhoomaashrama | NP: 1215 |
| 13 | Nishaakara | NP: 183 |
| 14 | Nrisimhaashrama | NP: 184 |
| 15 | Baalaashrama | Lok: 26 |
| 16 | Mahaadeeva Aashrama | NP: 181-83 |
| 17 | Yakshaashrama | NP: 186 |
| 18 | Maakshaashrama | Lok: 37 |

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| 19 | Raamaashrama | NP: 1149 |
| 20 | Vashishtthaashrama | *Vangatha* |
| 21 | Vishnupada (Kaamasara) | NP: 180 |
| 22 | Vishnavaashram | NP: 1293 |
| 23 | Suuryaashrama | Lok: 28 |
| 24 | Haayaashrama | R: 8: 2937 |

## APPENDIX _C_ KSHEETRA

| *S. No* | *Name* | *Reference* |
|---|---|---|
| 1. | Tungeeshvara Ksheetra | NP: 1351 |
| 2. | Nandi Ksheetra | R:1: 36; 8:2365 |
| 3. | Nandiisha Ksheetra | R; 1: 113 |
| 4. | Baaraaha Ksheetra | R: 6: 186; J: 881 |
| 5. | Vijyeeshshvara Ksheetra | R: 1: 275 |
| 6. | Vishvaikasara Ksheetra | R: 5: 44 |
| 7. | Sureeshvarii Ksheetra | J: 52 |
| 8. | Shaaradaa Ksheetra | R: 1: 37 |

## APPENDIX_D_ PIITTHAS

| *S. No.* | *Name* |
|---|---|
| 1. | Shaaradaa Piittha |
| 2. | Vijyeeshvara Piittha |
| 3. | Shivadhaarinii |

## APPENDIX_E_VIHAARA

| *S. No.* | *Name* | *Reference* |
|---|---|---|
| 1. | Ananga Bhavana Vihaara | R:4:3 |

| | | |
|---|---|---|
| 2. | Amrita Bhavana | R:3:9 |
| 3. | Indra Bhavan | R:3:13 |
| 4. | Ishaana | R:4:216 |
| 5. | Udaya | R:8:3352 |
| 6. | Kayya | R: 4:210, 216 |
| 7. | Kinnara Graama | R:1:199 |
| 8. | Kriiddaraama | R: 4: 184 |
| 9. | Kootta Vihaara | Lok: 39 |
| 10. | Krityaa | R:1:146, Shu 244 |
| 11. | Krityaashrama Vihaara | R: 1:147 |
| 12. | Khaadanaa Vihaara | R: 3:14 |
| 13. | Chankun Vihaara | R:4:211 |
| 14. | Chankun Vihaara, Srinagar | R:4: 215 |
| 15. | Chintaa Vihaara (Vitastaa Bank) | R: 8:3352 |
| 16. | Jaya Vihaara | R: 3: 180 |
| 17. | Jayadeevii Vihaara | R: 4:507 |
| 18. | Jaya matii Vihaara | R:8:246 |
| 19. | Jayandra | R:3:355, 6:171 |
| 20. | Jaloora Vihaara | R: 1:98 |
| 21. | Jushkapura | R:1:169 |
| 22. | Ttaanarudra marg Vihaara | Sha Lee 8 |
| 23. | Didha Vihaara | R:6:303 |
| 24. | Dharmaarnya | R: 1:103 |
| 25. | Nadavana Vihaara | R: 2:11 |
| 26. | Narendra Bhavana | R: 1:93 |
| 27. | Nishpaalaka | R: 5:262 |

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| 28. | Prakaashikaa | R: 4:79 |
| 29. | Bhaleeraka | R: 8:2490 |
| 30. | Bhitra Vihaar | R: 3:464 |
| 31. | Bhuttapura | R: 8:2431 |
| 32. | Mahaakaara Vihaara | R: 5:407 |
| 33. | Ratna Deevii Vihaara | R: 8:2402, 2433 |
| 34. | Ratnaavalii | R: 3: 476 |
| 35. | Raja Vihaara | R: 4: 200, 7: 133 |
| 36. | Rudra Vihaara | Z: 4:315 |
| 37. | Ludra Bhatta Vihaara | Z: 4: 175 |
| 38. | Looshttaa Vihaara | Z: 4: 169 |
| 39. | Vaidheeladeeva | Sha Lee 3 |
| 40. | Sammaa Vihaara | R: 3: 14 |
| 41. | Sullaa Vihaara | R: 8: 3318 |
| 42. | Savrasa | R: 1: 94 |
| 43. | Sarvaratna | R: 3: 180 |
| 44. | Skandabhavana | R: 3: 380 |
| 45. | Hushkapura Vihaara | R: 4: 188 |

Note by R N Singh:

There were *vihaaras* in each village. Buddha as well as Shaiva *vihaaras* were revered and worshipped. *Vihaara* and *mattha* used to lie side by side. There wre 500 *Stuupas* in Kashmir in Ashooka's time. Huen saang mentions 100 *vihaaras*.

## APPENDIX_F_MATTHAS

| *S. No.* | *Name* | *Reference* |
|---|---|---|
| 1. | Adhishtthaana Mattha | R: 6: 696 |
| 2. | Andha Mattha | R: 7: 149 |

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| 3. | Ananta Mattha | R: 7:142, Vik. 18:39 |
| 4. | Ananta Mattha | R: 7: 183 |
| 5. | Alankaara Mattha | R: 8: 2423 |
| 6. | Aayukta Mattha | Z: 4: 258 |
| 7. | Aarya Deeshiiya Mattha | R: 6: 87 |
| 8. | Udaya Mattha | R: 8: 2431 |
| 9. | Kalasha Mattha | R: 7: 142 |
| 10. | Ksheema Mattha | R: 6: 186 |
| 11. | Kheerii Mattha | R: 1: 335 |
| 12. | Gangaa Mattha | Shu 62 |
| 13. | Goopaala Mattha | R: 5: 244 |
| 14. | Chakra Mattha | R: 5: 404 |
| 15. | Jayapura Mattha | R: 4: 512 |
| 16. | Jayamatii Mattha | R:8: 246 |
| 17. | Jayasimha Matthaavalii | R: 8: 2408 |
| 18. | Juhilaa Mattha | R: 7: 1692 Z:4:67 |
| 19. | Tilootama Mattha | R:7:120 |
| 20. | Theeddaa Mattha | R: 2: 135 |
| 21. | Didha Mattha | R:6:300 ; Z:3:171, |
| 22. | Dhamya Patnii Mattha | R: 8: 2419 |
| 23. | Nandaa Mattha | R:5:245 |
| 24. | Nava Mattha | R:8: 247 |
| 25. | Naaga Mattha | R:8: 673 |
| 26. | Noona Mattha | R: 4:12 |
| 27. | Pashupata Mattha | R: 4: 460 |
| 28. | Panchaaladhaara Mattha | Ksheemendra |

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| 29. | Balaatthya Mattha | Z:2:14, 3:193 |
| 30. | Balgaa Mattha | R: 6: 308 |
| 31. | Balla Mattha | J: 553 |
| 32. | Brahma Mattha | R: 3: 476 |
| 33. | Bhagavaana Mattha | R: 7: 1678 |
| 34. | Bhattaaraka Mattha | R:6:240, 8:2426 Vik.: 18:11 |
| 35. | Bhiimaa Mattha | R: 2: 134 |
| 36. | Bhuttapura Mattha | R: 8: 2431 |
| 37. | Bhuuteeshvara Mattha | R: 8: 3356 |
| 38. | Bheedaa Deevii Mattha | R: 1: 135 |
| 39. | Meekhaka Mattha | R: 8: 3354 |
| 40. | Mattha (*Kalasha Nirmit*) | R: 7: 608 |
| 41. | Madhyadeeshii Mattha | R: 6: 300 |
| 42. | Madhya Mattha | R: 1: 200 |
| 43. | Malla Mattha | R: 8:243 |
| 44. | Meegha Mattha | R: 3:8 |
| 45. | Ratnadeevii Mattha | R: 8:439 |
| 46. | Ratnapura Mattha | R: 8:2434 |
| 47. | Raajadhaanii Mattha | R: 7:961 |
| 48. | Looshttikaa Mattha | R: 7: 120, 8:435 |
| 49. | Vatteeshvara Linga Mattha | R: 1: 195 |
| 50. | Vitastaa-Sindhu Sangam Mattha | R: 6:305 |
| 51. | Vitastaa-Sindhu Sangam Mattha (*Ananta Nirmit*) | R: 7:214 |
| 52. | Vijayeeshvara M | R: 4:696 |

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| 53. | Vidyaa Mattha | Vik.: 18:21 |
| 54. | Vaikunttha Mattha | R: 8:2433 |
| 55. | Shushka Leetra Mattha | R: 1: 70 |
| 56. | Shuura Mattha | R: 5:39, 40, 223 |
| 57. | Shvashru Mattha | J: 115 |
| 58. | Shriikanttha Mattha | R:6:186 |
| 59. | Shringaara Mattha | R:8:2422 |
| 60. | Shringaarabhatta Mattha | R:8:2426 |
| 61. | Sankatta Mattha | *Ksheemeendra* |
| 62. | Sangraama Mattha | R: 6: 199, 8:609, Vik. 18:24 |
| 63. | Samudra Mattha | J: 111 |
| 64. | Silhana Mattha | R:7:183 |
| 65. | Simhapura Mattha | R:8:2442 |
| 66. | Simharaaja Mattha | R:6:304 |
| 67. | Subhattaa Mattha | R:7:1808, 2183 Vik.:18:44 |
| 68. | Sumana Mattha Bhuuteeshvara | R:8:3355 |
| 69. | Sumana Mattha, Trigaamii | R: 8:3356 |
| 70. | Sumana Mattha, Srinagar | R: 8:3359 |
| 71. | Suuryamatii Mattha | R:8:3321 |

## APPENDIX_G_TIIRTHAS

| *S.No.* | *Name* | *Reference* |
|---|---|---|
| 1. | Akshapaala naaga | NP:897 |
| 2. | Angirasa | NP: 1339, 1352 |

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|---|---|---|
| 3. | Agni tiirtha | NP: 153, 1283 |
| 4. | Ananta tiirtha | NP: 1350 |
| 5. | Apsaraa | NP: 1067, 1314 |
| 6. | Amreeshvara | R:7: 183, 185, |
| 7. | Ardhanaareeshvara | Ardh. Maha. |
| 8. | Ashvatiirtha | NP: 1530 |
| 9. | Ashttavakra tiirtha | Anu. :25:41 |
| 10. | Iisheeshvara | R: 2:134 |
| 11. | Ucheesha | NP: 1322 |
| 12. | Utanka svaamii | NP:1351 |
| 13. | Eel patra tiirtha | NP: 882 |
| 14. | Kapatteeshvaṛa | R:1:32 |
| 15. | Kapila | NP: 1070, 1426 |
| 16. | Kapaala moochana | NP:1314 |
| 17. | Kaashmiira manddala | Van: 130:10 |
| 18. | Kusheeshva | Anu. :25:61 |
| 19. | Kootti (*koottii maha.*) | NP: 113, |
| 20. | Kadruu svaamii | NP: 1285 |
| 21. | Gayaa (shaadiipura) | Gayaa maha. |
| 22. | Goo tiirtha (*Bhrigiisha samhitaa*) | NP: 1249, Gayaa Maha. |
| 23. | Goodaavarii | *Goodaavarii Maha.* |
| 24. | Chakra tiirtha | NP:1249, 1317 |
| 25. | Chakradhara | NP :900, 1149 |
| 26. | Chandra | NP:1317 |
| 27. | Chandrabhaagaa | Anu: 25:7 |
| 28. | Chiira moochana | R:1:149 |

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| 29. | Jattaa gangaa | *Jattaagangaa. Maha.* |
| 30. | Jyeeshttheeshvara | R:1:124 *Jyeeshtthaa Deevii. Maha.* |
| 31. | Tungeesha | NP: 1351, R: 2:1; |
| 32. | Tripura | R: 5:46 |
| 33. | Trisandhyaa | Trisandhya. Maha. Aadipuraan |
| 34. | Dugdha gangaa | *Refered by Bilhana* |
| 35. | Deeva tiirtha | NP:1249, 1298 |
| 36. | Deevika | NP:115 |
| 37. | Dhyaaneesha | |
| 38. | Nandikundda | NP: 1245 |
| 39. | Nandi ksheetra | R:1:36 |
| 40. | Nandi rudra | R:1:127 |
| 41. | Nandi rudra tiirtha | R:1:127 |
| 42. | Nandiisha (Nandi kundda, Nandi parvat, nandiishvara) | R:1:113 *Described By Angira* |
| 43. | Naaga tiirtha | NP: 1317 |
| 44. | Niila kundda | NP: 1288 |
| 45. | noovandhana | NP: 41, 146, 161 |
| 46. | Paanddava tiirtha | NP: 1322 |
| 47. | Paatra tiirtha | NP:1333 |
| 48. | Pingaleeshvara | NP:1304, 1020-26 |
| 49. | Pushkara | NP:83, 597, 600, |
| 50. | Prabhaasa | NP:1316 |
| 51. | Prayaaga (Shaadiipur) | R: 4:391 |

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| 52. | Baddava | Van. 82:90-96 |
| 53. | Braahmana kunddikaa | NP: 1249 |
| 54. | Varaha tiirtha | NP:1344 |
| 55. | Bahuruup | J:252; NP:928, 1337 |
| 56. | Bindu naadeeshvara | NP: 1351 |
| 57. | Bhagavatii tiirtha | Shu: 1:1:7 |
| 58. | Bhadrakaalii (badra kala) | NP: 585, 650, 786 |
| 59. | Bhuurja svaamii | NP: 1338 |
| 60. | Bhrigu | NP: 1339 |
| 61. | Bhrigu tiirtha | NP:13 |
| 62. | Maru tiirtha | NP:1318 |
| 63. | Mahaadeeva parvat | NP: 1320 |
| 64. | Maaruta | np:1339 |
| 65. | Maartandda | R: 4:192 |
| 66. | Maaheeshvara kundda | NP:178 |
| 67. | Raagyii (Tuula Muula) | NP: 1312, 1352 |
| 68. | Raamaashram raamatiirtha | NP:1312 |
| 69. | Rudra tiirtha | NP:110-14, 1339 |
| 70. | Rishi tiirtha | NP 1315, J:881 |
| 71. | Vahni tiirtha | NP: 1317 |
| 72. | Vardhamaaneesha | R: 2:123 |
| 73. | Varuna tiirtha | NP:1316 |
| 74. | Vasutiirtha | NP:1339 |
| 75. | Vaamana | NP:1317 |
| 76. | Vijyeeshvara | R:1:28, NP:1056 |
| 77. | Vitasta kundda | NP: 1288 |

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| 78. | Vitasta tiirtha | R:1:28, 29, Van. 82: |
| 79. | Vinata svaamii | NP:1285 |
| 80. | Vishveesha | NP:1339 |
| 81. | Vrid-dha tiirtha | NP:220 |
| 82. | Vaishravana tiirtha | NP:1313, 1338 |
| 83. | Shatashringa | NP:1338 |
| 84. | Shaaradaa | R: 1:37 |
| 85. | Shaarikaa | R:3:339-349 |
| 86. | Shunddikaa | NP:1246 |
| 87. | Shuula ghaata | NP: 1288 |
| 88. | Sandhyaa | NP: 1339 |
| 89. | saptarshi | NP:1318 |
| 90. | Sindhu Nadii | Anuparva 25:8 |
| 91. | Sureeshvarii | R:4:40, 41; J:51; NP:1318 |
| 92. | Soodara | R:1:123, 124, 2:109 |
| 93. | Sooma tiirtha | R:8:3360; NP:1330, |
| 94. | Skanda | NP: 1318 |
| 95. | Svyambhu | R:1:34; NP:252 |
| 96. | Haramukutta | R:1:107 |

APPENDIX_H_

**DEEVASTHAANS** Turned Into **ZIYAARATAS**

| *S. No.* | *Deevasthaan* | *Ziyaarat* |
|---|---|---|
| 1. | Suna Lanka Temple | Zainadava |
| 2. | Pravareeshvara | Z. Bahaavudiin |
| 3. | Mahaashrii | Jaamaa Masjid |

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| 4. | Kaaliishrii | Kh.Sayyid Hamdaani |
| 5. | Jyeeshttha Seen Bhairav | Grave Yard |
| 6. | Vishaka Seen Bhairav | Grave Yard |
| 7. | Sadbhaava Shrii | Z. Haajii Muhammad |
| 8. | Skanda Bhavan | Z. Piir Muhammad Vasuur |
| 9. | Tribhuvana Svaamii | Tthag Baabaa Saahab |
| 10. | Did-da Mattha | Mazaari Malik Saahab |
| 11. | Vikrameeshvara | Mosque |
| 12. | Amrita Bhavana | Ziyaarat & Graveyard |
| 13. | Raneeshvara | Madnii Saahab's Mosque |
| 14. | Ranasvaamii | Ziyaarat |
| 15. | Taaraapiidda Temple | Jaamaa Masjid |
| 16. | Nareendra Svaamii | Ziyaarat Narparistaan |
| 17. | Amburhara Mattha | Z. Fakhrudiin Saahab |
| 18. | Lookeeshvarii | Mazaari Sulaatiin |
| 19. | Gupkar | Ziyaarat |
| 20. | Khon Mukh | Ziyaarat |
| 21. | Suuryakanttha (Guru of Laleeshvarii) | Ziyaarat |
| 22. | Padma Svaamii | Z. Miir Muhammad Hamadaanii |
| 23. | Paampuur Temple | Jaamaa Masjid Paampuur |
| 24. | Shara Temple | Z. Khvaaja Khazr |
| 25. | Bhiima Svaamii | Z. Makhduum Shyeekh |

| | | |
|---|---|---|
| | Ganeesha | Hamza |
| 26. | Deevasthaan | Charaaree Shariif |

## APPENDIX_I_DEEVASTHAANS TURNED INTO ZIYAARATAS, NOW LYING IN RUINS

| *S. No.* | *Deevasthaan* | *Ziyaarat* |
|---|---|---|
| 1. | Deevasthaan | Dastagiir Saahab |
| 2. | Deevasthaan | Battamaluu Saahab |
| 3. | Rishii | Rishii Saahab |
| 4. | Naarii Shrii | Nar Paristhaan |
| 5. | Vijyeeshvara | Jaamaa Masjid Bijbihaara |
| 6. | Bhiima Keeshava | Z. Baabaa Baamudiin |
| 7. | Temple | Ruknudiin Rishii |

## APPENDIX_J_
## DEEVASTHAANS NOW LYING IN RUINS

| *S. No.* | *Deevasthaan* | *Location* |
|---|---|---|
| 1. | Baadii Temple | |
| 2. | Bunayaar | |
| 3. | Sheerii Linga | |
| 4. | Fateeh Gadd Temple | |
| 5. | Naraayan Sthala | |
| 6. | Nareendeeshvara | Taapar |
| 7. | Shankara Gavriisha | |
| 8. | Sugandeeshavara | Pattan |
| 9. | Shiva Temple *built by* | Pattan |

| | | |
|---|---|---|
| | *Ratnavardhana* | |
| 10. | Dreg Temples | Firoozpur |
| 11. | Temple | Maanas Bal |
| 12. | Muktaa Keeshava | Parihaaspur |
| 13. | Parihaas Keeshava | Parihaaspur |
| 14. | Mahaavaraha | Parihaaspur |
| 15. | Goovardhanadhara | Parihaaspur |
| 16. | Raaja Vihaara | Parihaaspur |
| 17. | Vainya Svaamii | Parihaaspur Pleateau Yakhmaanpur |
| 18. | Temple | Malik Pur |
| 19. | Temple | Parihaaspur |
| 20. | Jayadeevii | Andarkoott |
| 21. | Temple Cluster | Andarkoott |
| 22. | Shiva Trimukha | Garuur |
| 23. | Kshiir Bhavaanii | Rebuilt |
| 24. | Shankaraacharya | Rebuilt |
| 25. | Bhukhyaat Keeshava Bhairav | 7th Bridge, Dugd Ganga and Vistasta Confluence |
| 26. | Kheema Gavriishvara | 7th Bridge, Dugd Ganga and Vistasta Confluence |
| 27. | Thyun Temple Cluster | Thyun Village |
| 28. | Bhuuteeshvara Temple Cluster | Butsiir |
| 29. | Vashishtthaashram | Vangath |

| | | |
|---|---|---|
| 30. | Isheeshvara | Ishabar |
| 31. | Puraadishtthaana | Panddretthan |
| 32. | Jeevana Kund Mentioned By Bilhana | 7 Miles to the South of Srinagar |
| 33. | Jvaalaa Khyuu | |
| 34. | Avanti Svaamii | Avantiipuur |
| 35. | Avantiishvara | Avantiipuur |
| 36. | Naraayan Sthaana | Narasthaan |
| 37. | Payaara Temple Cluster | Paayir |
| 38. | Kipul | Avantiipur, Near Paayir |
| 39. | Mammeeshvara | Maamal, Lidar island, Pahalgaam |
| 40. | Ganeesha | In Lidar river Pahalgaam |
| 41. | Maartandd | Mattan |
| 42. | Lookabhavan Temple Cluster | Laarikpur |
| 43. | Kaptteeshvara Temple Cluster | Kutthahaar |
| 44. | Virah Naag | Veeriinaag |
| 45. | Vitastaaraa | Vyatha Votur |

Extracts from:

# Ancient Remains In Kashmir

By

Pandit Anand Koul

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[ARK p-] denotes the page number of the work from which the extract has been taken. Parts/words within small brackets ( ) are included in the original.

PART I

## TEMPLE AT BANDI

The first ancient monument, that a traveller comes across while on his way to Kashmir, is the stone temple situated on the road at the 76th mile from Kohala. ... Nothing is, known about the antiquity of this temple beyond the fact that it is of an exceptionally early epoch. The beautiful green stone, of which the temple is built, has weathered badly and there is little in the way of mouldings or carving to help one in settling its date. *[ARK p1]*

... There is a green stone at the porch carved with image of the Hanuman.

Some authorities think that it was a Buddhist monument, while others assert that it was a Hindu temple dedicated to the goddess Kali and built about 700 A.D. The latter assertion seems the more probable. *[ARK p2]*

## TEMPLE AT BUNIAR

Next comes the temple at Buniar, which is situated like the above on the road at the 85th mile from Kohala. It is in a most perfect condition in the valley and could only have escaped destruction by the Muhammadans on account of its remote situation. The buildings consist of a lofty central edifice, standing in a large quadrangle, surrounded by a colonnade of fluted pillars with intervening trefoil-headed recesses. *[ARK p2]*

... The roof is hollowed out into a hemispherical dome, of which the centre is decorated with an expanded lotus flower. *[ARK p3]*

The name of the temple and the date of its construction have not as yet been traced. ...It is believed that it was built in the 5th century of the Christian era. ...

General Sir A. Cunningham was of opinion that the name Buniar or Bhawanipur implied that the temple was dedicated to the goddess Bhawani. *[ARK p4]*

## *LINGA* AT SHERI

At the 94th mile from Kohala there is a colossal *linga* carved with figures on all sides. The latter start in low relief from the waist and the relief gradually becomes higher towards the head. The base of the *linga* is buried in the ground and it becomes a fluted column from waist downwards. The *[ARK p4]*stone, whose well rounded top proves it to be a *linga,* stands at present about 12 ft. high, rising from the slightly hollowed centre of a little mound that has formed about it. *[ARK p5]*

## TEMPLE AT FATEHGARH

At the village of Fatehgarh, 11/4 mile to the south of Sheri, stand the ruins of an ancient temple buried to about two-thirds of its height in the earth. During the reign of Maharaja Ranjit Singh a fort was built round the temple, ... The ground plan of the temple is a square of 46 and 2/3 ft. There were four porches, each 27 and 1/2 ft. wide, with a projection of 3 and 1/12 ft. beyond the walls of the temple and, out of them, three containing closed door-ways like those at Buniar.

The capitals of the square pilasters, like the entablature of the exterior walls, are ornamented with small trefoil-headed niches containing naked human figures standing and over them is a row of lotus flowers in small square panels.

The interior measures 29 ft. across and the four principal sides measure each 18 1/2 ft. Some of the stones which are of black lime-stone are very large, measuring about 11 ft. in length and 4 ft. in height and 3 ft. in thickness. Unfortunately the village has grown thick about it and so small a portion of the structure is now visible and so few architectural remains are preserved that it is difficult to judge its age. *[ARK p5]*

## NARAYAN THAL

The temple at Narayan Thal stands in a small tank, on the right bank of the Jhelum, one mile from Baramulla on the old road to Muzaffarabad and about 21/2 miles to the south-west of the former place. It is situated at the foot of the hill in a hollow.

This little temple is visited by the pilgrims, but nothing is known about its old history. It is often mentioned in the *Nilmata Purana*, which contains an account of all the sacred places in Kashmir. *[ARK p6]*

## TEMPLE AT TAPAR

At the village Tapar, twelve miles onwards from Baramulla towards Srinagar, are the ruins of a temple called Narendreshvara which was built by Narendraprabha, queen of Pratapadity, who reigned in Kashmir from 634 to 684 A. D. It

was ruined by Sikandar, the Iconoclast, and Zain-ul'-Abidin (1420-70 A. D.) used the stones in the construction of the bund from Naidkhai to Sopur. *[ARK p7]*

## TEMPLES AT PATTAN

At Pattan, 5 miles further on from Tapar, are two stone temples by the roadside. Each is a simple cella, but, in the larger one the closed porches at the sides are so considerable that they form deep niches or rather shallow chambers, in each of which was once a *linga.* In both, the architecture is of the same character as at Martanda, and of equal excellence. Here and there the carving is as sharp and fresh as if executed yesterday.

According to the *Rajatarangini,* these temples, which bore the names of Shankara-Gauresha and Sugandeshvara, were dedicated to Mahadeva and were built by King Shankaravarman, who succeeded his father, Avantivarman, and by his queen Sugandha. This king reigned from A. D. 883 to 901. *[ARK p7]*

...About 100 yards to the west of the old ruins, there is a miniature temple, 2 feet square and 5 feet high, with four doors. It stands in the centre of an oblong spring 40 feet long and 7 feet broad. It was probably a temple of Shivji built by Shankara-varman's minister, Ratnavardhana. *[ARK p9]*

## SUNA LANK

In the Wular Lake there is a small island called Suna Lank. This island contained a Hindu temple__there are traces of it still to be found. It had been demolished, and this island was raised and

shaped with the same materials by King Zain-ul-'Abidin who reigned in Kashmir in 1420-70 A.D. *[ARK p9]*

...There are ruins found here which prove sufficiently that it was once a Hindu shrine. *[ARK p10]*

## MINIATURE TEMPLE AT MANASBAL

At the south-east corner of the lake of Manasbal is a miniature temple built of stone; standing in the water. The temple appears to be a square of about six feet and has only one doorway to the west covered by a pyramidal pediment, which is divided into two portions by a horizontal return of the said mouldings as in the case of the Martanda colonnade. *[ARK p10]*

## RUINS AT PARASPUR

The site of ancient Paraspur (Parihasapura) lies nearly 2 and 1/2 miles south-west from Shadipur...

The city, says Kalhana, was founded by Lalitaditya Muktapida (A.D. 701-37) one of the greatest sovereigns of Kashmir, and a brief account is given of the five large buildings he erected here *viz.,* (1) the temple of Mukta-keshava with a golden image of Vishnu, (2) the temple of Parihasa-keshava with a silver image of Vishnu, (3) the temple of Mahavaraha with its image of Vishnu clad in golden armour, (4) the temple of Govardhanadhara with a silver image and (5) the so-called Rajavihara with a large quadrangle. *[ARK p11]*

Here was a colossal statue of Buddha in copper. The confluence of

the Sindhu and Vitasta was at this place in ancient times. It was a very renowned place in by-gone days. There are many ruins of ancient temples still found in and near it, *e,g.* (1) temple ruins at Paraspur, (2) well preserved foundation of the temple of Vainya-swamin on the Paraspur Udar, near Ekmanpur, and (3) ruins at Malikpur. Of the temples to the west of Divar village there remains only a confused mass of huge blocks...

There are other ruined temples at this place, but they are all in a state of destruction. On the top of the mound lies a block remarkable for its size, being 8 and 1/2 feet square and 4 and 1/2 feet in height which, to judge from the large circular hole cut in its centre, must evidently have formed the base of a high column, or of a colossal image. The character of the ruins at Divar agrees exactly with that of the shrines mentioned in Kalhana's account. The shrine of Vainya-swamin can be recognized with certainty in the ruined temple at Malikpur, one mile from the northern group of the Divar ruins... *[ARK p12]*

## RUINS AT ANDARKOT

... about five miles below Shaadipur ... (lies)... King Jayapida's capital, the ancient Jayapura. It is marked by the present village of Andarkot. There are conspicuous ruins of ancient temples here which may have probably been built by King Jayapida who reigned in Kashmir for a considerable period of time. *[ARK p14]*

## GARUR

On the north-eastern bank of the Wular lake is situated the village Garur. It contains a small medieval temple, 4' 2" square internally

and 7' 3" high from basement to cornice. The roof has disappeared and the base is buried under ground. The temple faces north-west and stands on the edge of a spring. There is an image of three-headed Shivji in the nitch on the back... *[ARK p14]*

## THE SHRINE OF KSHIRBHAVANI

The shrine of Tulamula, sacred to the goddess Kshirbhavani or Ragnia-devi, is a most popular place of pilgrimage among the Hindus in Kashmir. It is a spring, 14 miles to the north of Srinagar. ...

The *Ragnia-Kavach,* or the psalm in praise of this goddess, is included in an ancient Sanskrit book called *Rudryamala-Tantra,* proving that the pilgrimage is an ancient one. ...

This place of pilgrimage was not visited by the Hindus during the Muhammadan rule of the country...*[ARK p15]*

## THE SHANKARACHARYA TEMPLE

The most conspicuous monument that attracts the attention of a visitor on reaching Srinagar is the ancient temple on the crest of the Shankaracharya hill standing 1,000 feet above the plain. This hill is called after the name of the Shankaracharya, the great apostle of monism, ...*[ARK p17]*

It was built by King Gopaditya who reigned in Kashmir from 368-308 B.C. (see *Rajatarangini*, Book I, 339). King Lalitaditya (701-37 A.D.) repaired it ... *[ARK p18]*

There were steps of sculptured stones leading from the Shudashyar

Ghat of the Jhelum right up to the top of the hill. With these stones, it is said, the Pathar Masjid in the city was built by Nur Jahan, queen of Jahangir... *[ARK p19]*

... a successor of Shankaracharya ... came to Kashmir in the time of Abhinava Gupta (993-1015 A. D.) and stayed on the Shankadicharya hill. He was a Vedantist and did not believe in Shakti ... *[ARK p21]*

## PRAVARESHVARA

Turning towards the east beyond the Jama' Masjid, is the temple of Pravareshvara, built by King Pravarasena II. Its north-western corner is sacred to Vyasa. It has been utilised as the *Ziarat* of Baha-ud-din, Sahib (see Stein's note 96 in Vol. II of his translation of the *Rajatarangini*, page 447). *[ARK p22]*

## MAHA-SHRI

Below the 4th Bridge on the right bank of the river there is a five-domed brick temple, called Maha-Shri, which was built by Pravarasena II. (See *Rajatarangini* Book III, 353). The compound is enclosed on three sides by a stone wall with its trefoil arches and sculptured Hindu divinities. It was converted into a graveyard by the Muhammadans. There is only one large tomb inside the temple which is of Zain-ul-'Abidin's mother, wife of Sikander 'the Iconoclast'....*[ARK p22]*

[KAALIISHVARII]

Going up by boat, one's attention is arrested farther on by a large building on the right bank between the 3rd and the 4th Bridges, which is called Shah-i-Hamadan. There is on this spot a spring, sacred to Kali. There was a Hindu temple over it which was built by Pravarasena II (110-70 A. D.) and was called Kali-Shri. The Mahall, in which it was situated, is still called Kalashpur, a corruption of Kali-Shri-pur. .. *[ARK p23]*

On the wall fronting the river the Hindus have put a large red ochre mark, and worship the goddess Kili there. *[ARK p24]*

## SHRINES OF ZAYATHSENA BHAIRAVA AND VISHAKSENA BHAIRAVA

In front of the Kali-Shri across the river near the Pathar Masjid *ghat* is the shrine of Zayathsena Bhairava. The shrine of Vishaksena Bhairava is situated towards the west of the Pathar Masjid at the Dalal Mahall. Both these shrines have been turned into graveyards. *[ARK p24]*

## SADBHAVA-SHRI

A few minutes' walk to the west of the Jama' Masjid near Kadi Kadal, there is the temple of Sadbhava-Shri, built by Pravarasena II, which has been utilized as the *Ziarat* of Pir Haji Muhammad. Sultan Qutb-ud-Din was buried here. *[ARK p24]*

## SKANDA-BHAVANA

Near the 6th Bridge, at some distance from the right bank of the river towards the north, are the ruins of the temple of Skanda-bhavana, now called Khanda-bhavan, which was built by Skanda-gupta, minister of King Yudhishthira II (170-209 A. D.). It has been utilized as the *Ziarat* of Pir Muhammad Basur. *[ARK p25]*

## [LAUKA-SHRI]

There are also, near the river bank at the 6th Bridge, the ruins of an ancient temple which was founded by Pravarasena II and called Lauki-Shri. The *ghat* of this temple is still called Lokhari-Yar, a corruption of Lauki-Shri-yar. *[ARK p25]*

## TRIBHUVANASVAMIN

Passing further on below the 6th Bridge, there are, on the left bank of the river, the ruins of a stone temple called Tribhuvanasvamin, which was built by Chandrapida, who reigned in Kashmir from 687 to 695 A. D. A Muhammadan saint, named Thag Baba Sahib, is buried close to it, and hence the place is now called Thag Baba Sahib. *[ARK p25]*

## KSMEMA GAURISHVARA

Passing on below the 7th Bridge at the confluence of the Dudganga river with the Jhelum, is the shrine of Bahukhatakishvara Bhairava. King Kshema-Gupta (950-58 A. D.) built a temple of *[ARK p25]* *Shivji* here, calling it, after his own name, Kshema Gaurishvara. A number of sculptured stones of this temple, together with one bearing an inscription in Sharada characters, have been lately unearthed at this place. *[ARK p26]*

## DIDDA-MATHA

Just opposite the above place on the right bank of the Jhelum, Didda, queen of Kshema-Gupta, built a Matha calling it Didda Matha, and hence the whole ward of the city, in which it was situated, is even now called Didda Mar. This Matha has been converted in to the tomb of Malik Sahib. *[ARK p26]*

## VIKRAMESHVARA

About two miles farther on towards the north, near Vicharnag, are the ruins of the temple of Vikrameshvara, built by Vikramaditya (523-65 A. D.). It was destroyed by Sikandar, who utilized its stones in the construction of a mosque and a school near by. *[ARK p26]*

## AMRITA-BHAVANA

Passing half a mile farther east, one reaches the ruins of the temples of Amritabhavana, built by Amritaprabha, queen of Meghavahana (12-46. A. D.). The locality is now called Vantabhavan. *[ARK p26]*

## [OTHER TEMPLE RUINS]

There are other ruins of Hindu temples in different places between Srinagar and Vicharnag, which have been converted into *Ziarats* and burial grounds, and nothing is known about their antiquity. *[ARK p26]*

## RANESHVARA

About two miles from Vicharnag towards the south, is the temple of

Raneshvara, built by King Ranaditya (223 A. D.). It is to be looked for among the numerous ruins of ancient temples found about the mosque of Madin Sahib.[2] *[ARK p27]*

## VISHNU RANASVAMIN

Proceeding farther on to the south-west, there is a very large Chak burial ground containing many curious and ancient monuments. This shrine is in a fairly good state of preservation owing to its conversion into a *Ziarat*.

It consists of an octagonal cella, of which the high basement and the side walls are still well preserved. The quadrangle court, in which it stands is enclosed by ancient walls and approached by ornamented gateways.

The position of this shrine Sir M. A, Stein identifies with the ancient temple of Vishnu Ranasvamin, which Kalhana mentioned as founded by King Ranadltya. *[ARK p27]*

## TARAPIDA TEMPLE

About four minutes' walk towards the east is the famous Jama Masjid, built originally by Sikandar in 1404 A.D. from the materials of a large stone temple constructed by King Tarapida (696-700 A.D.). There are numerous ancient remains of stone temples round this mosque, whose builders are not known. The site of the mosque is considered sacred by the Buddhists also, and even now people from

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[2] See foot-note of *Rajatarangini* III, 45-46 [Reference in the original. RLB].

Ladakh visit it and call it by its ancient name Tsitsung Tsublak Kang. *[ARK p28]*

## NARPIRASTAN [NARENDRA-SVAMIN]

The first ancient edifice that one sees in the city of Srinagar, is the temple of Narendra-svamin (which was built by Lakhana-Narendraditya, who reigned in Kashmir from 209 to 222 A. D.). It is about 100 yards from the right bank of the river between the 2nd and 3rd Bridges. It has been turned into a *Ziarat* and is called Narpirastan. *[ARK p28]*

## RUINS NEAR AMBURHER

Going from Srinagar by road towards the Sindh Valley, one will find, at a distance of 6 and 1/4 miles, a village called Amburher. Queen Suryamati (1028-86 A.D.) founded two Mathas here.

Ruins of old temples found at this place are built into the *Ziarat* of Farukhzad Sahib and are scattered here and there. *[ARK p28]*

## RUINS OF TEMPLES IN THE SINDH VALLEY

## [THYUN TEMPLE]

At a village called Thyun in the Sindh Valley, there are the ruins of a temple. It has only one door opening towards the south, the other three sides having closed doorways. The basement is buried under ground. The interior is a square of 11 feet. The temple, it is presumed, stood in a tank and had an enclosing wall. *[ARK p29]*

[NAARAAN NAAG TEMPLES]

Five miles to the east of Vangat (Vasishthashrama) higher up in the Sindh Valley, there are some ruined temples near the spring called Naran Nag, at the foot of the Bhutsher or Bhuteshvara spur of the Haramukuta peaks. They are in two groups, situated at a distance of about 100 yards from each other. *[ARK p29]*

[1ST GROUP OF 6 TEMPLES]

The locality of these temples nearer Vangat is known by the name of Rajdhani, or metropolis. This group consists of six buildings ...

The largest temple of the group measures 24 feet square and has a projection on each of its four sides, measuring 3 feet by 151/2 feet 6 in...

Not far from the group is a platform, rectangular in shape, (100 feet by 67 feet) which appears to have been the basement, of some building or temple. *[ARK p29]*

[2ND GROUP OF 11 TEMPLES]

About 20 yards to the north-east of the platform are the ruins of the second group of temples, eleven in number, with the remains of a gateway in the centre about 22 feet wide, similar to that belonging to the first group. The principal one among them is 25 feet square with projections on each face.

A mass of (massive?) stone, measuring 22 feet by 7 feet shaped into a tank for water, exists on the south face of the principal

temples.

The whole group is encircled by the remains of a rectangular wall of which the foundations can be traced, together with several bases of pillars; and at the N. W. corner is a large tank of stone, full of cold and clear water. The dome of the chief temple is of rubble masonry, but all the other parts of the building are of sculptured stone. *[ARK p30]*

## [KANKANADI SHRINE]

There is a rock in the middle of the Kankanadi stream, half a mile from here, with a room cut into it which is sufficient to accommodate *[ARK p30]* four persons. In its centre there is a *linga* and there is also a niche in one wall. *[ARK p31]*

### [ANTIQUITY OF THESE TEMPLES]

In antiquity these ruins are supposed to rank next to those on the Shankaracharya hill. Major Cole assigned the age of these buildings to about the commencement of the Christian era.

The worship of Shiva Bhutesha, the Lord of Beings, localised near the sacred mountain-lake of Haramukuta-Ganga, has played an important part in the ancient religion of Kashmir. Sir Aurel Stein has been able to show the identity of these temples with the buildings which the Kashmir kings had, at different periods, raised in honour of Shiva Bhutesha and the neighboring *linga* of Shiva Jyeshtesha. The small tank above the ruins, which is now known as Naran Nag, is, according to him, identical with the Sodara spring mentioned in connection with King Jalauka, son of

Asoka, and king Samdhimat-Aryaraja (35 B. C.).

A large stone *pith* or seat, 15 feet long 8 feet broad and 6 feet high, has been recently unearthed near Naran Nag. The eastern group clusters round a temple, which Sir Aurel Stein identifies with the Bhutesha shrine and which, according to Kalhana, was situated close to that of Bhairava. The western group is, therefore, identical with the temple dedicated to Shiva Jyeshtesha. King Jalauka erected here a stone temple to Shiva Bhutesha, and made donations to the shrine of Shiva Jyeshtesha. *[ARK p31]*

King Narendraditya Khinkhila (250-214 B. C.) consecrated shrines to Shiva Bhuteshvara here. If he is identical with Khinkhila, whose reign is known from a coin, he "probably belonged to the 5th or 6th century", so says Dr. Sten Konow. Lalitaditya. Muktapida (700-36 A. D.) erected a temple for Shiva Jyeshtesha here, which Sir Aurel Stein thinks is the existing principal shrine in the western group. Kalhana inform us that King Avantivarman (855-83 A. D.) visited this place and made a pedestal with silver conduit for bathing at Bhutesha. ... the conclusion one arrives at is that the central shrine of the western group belongs to the 8th century A. D., while others are older. *[ARK p32]*

[JAYAPURA OR JAYAPIDAPURA TEMPLES]

Descending by the left bank of the Jhelum River for about five miles below Sharadapur, now called Shadipur, we approach the site of the capital of King Jayapida Vinayaditya, which was anciently called Jayapura. It is marked by the present village of Andarkot. There are conspicuous ruins of ancient temples here, which may probably have been built by that king, who reigned in Kashmir from 752 to 783 A.

D. *[ARK p32]*

## RUINS AT GUPAKAR

Remains of ancient temples are found in several places near Gupakar founded by King Gopaditya (See Stein's *Rajatarangini* Vol. II, page 454). Large carved slabs are built into the *Ziarats* and also into the basement of other Muhammadan buildings in the village itself. On the road close to the *Ziarat* lay the fragment of a colossal *linga* ten feet in diameter which, it is regretted, was cut and taken away by somebody for building purposes some years ago! *[ARK p33]*

## RUINS AT GUPTA GANGA

One and half mile south from the Shalamar gate is a place called Ishabar known in ancient times as Isesvara containing a spring which is a Hindu pilgrimage. The chief attraction is a sacred spring known as Gupta Ganga which feeds a stonelined tank outside. Immediately behind the tank lies a ruined mound some 30 feet square and about three feet high; its base is formed of carved stone slabs of evident antiquity. The mound, says Sir Aurel Stein, is believed by the local *purohitas* to mark the site of a temple built by King Sandhiman. Numerous remains of ancient buildings are found around the sacred spring and elsewhere in the village. They probably belong, adds Sir Aurel, *[ARK p33]* to the various other temples, the erection of which is mentioned by Kalhana at the site of Sureshvari-kshetra by Avantivarman's minister named Shura (A. D. 856-83). *[ARK p34]*

## TEMPLE AT PANDRENTHAN

Pandrenthan, a place lying 3 and 3/4 miles from Srinagar on the road

to Anantnag, is remarkable for an ancient temple of sculptured stone standing in the middle of a tank, surrounded by a grove of willows and *chinars*. The tank is about 40 yards square, and in ordinary seasons, about three feet deep. It is fed from two springs on its eastern side. The temple is reached on its northern side over one slab of stone 12 feet in length and two feet in breadth. It is drained out by a deep channel into the Jhelum River, which flows 200 feet to the west of the temple.

The temple is 18 feet square, with a projecting portico on each side and displays … clear indications of having been built at a later date then other ancient temples in Kashmir. It is probably the most modern example of the true Kashmiri style extant. *[ARK p34]*

This temple was erected during the reign of King Partha, (906-21 A. D.) by his prime minister, Meruvardhana, who dedicated it to Vishnu under the title of Meruvardhanasvamin (vide *Rajatarangini*, V, 267-68). *[ARK p35]*

There are in the neighborhood some fragmentary remains consisting of two large *lingas,* one, six feet high, erect and entire, the other broken into three pieces, the lower part polygonal, the upper round with conical top, which together made a height of 16 feet. Near these, which are separated from each other by short intervals, is a huge mass of stone, being the feet and legs as high as the knees of a colossal seated figure, probably a Buddhist image…

Some stones from this temple have been used in the foundation of a mosque not far from the temple to its north. *[ARK p36]*

## STONE-LINED OLD TANK AND RUINS AT ZEWAN

About seven miles to the south-east of Srinagar lies, the village of Zewan, the ancient Javana. It was identified by Professor Buhler, on the basis of the happy and exact description given of it by Bilhana. The poet, says Sir M. A. Stein, mentions in this "place of highrising monuments" the pool filled with pure water sacred to Takshaka, Lord of Snakes. This pool still exists in the Taksnaka Naga, which is visited annually by the pilgrims going to Hareshwara. Abul Fazl records the interesting fact that this spring was popularly held to be the place whence the cultivation of saffron flowers in this neighborhood originated. *[ARK p37]*

## RUINS OF TEMPLE AT KHONMUH

About two miles to the east of Zewan lies the village of Khonmuh, the ancient Khonamusa, famous as the birth-place of Bilhana, the poet, who left Kashmir during the reign of King Kalasha (1063-89 A. D.) and became the Chief Pandit ... of a Chalukya King, named Vikramaditya Tribhuvanamalla who reigned at Kalyana in 1076-1127A.D. Khonamuh contains ruins of some old *[ARK p37]* temples in the middle of small tanks found here and there, converted into a *Ziarat. [ARK p38]*

## MINIATURE TEMPLE AT KHREW

About three miles to the south-east from Khonmuh lies the village of Khrew – the ancient Khaduvi – where there is the shrine of the goddess Jwala. The place contains a monolithic temple (miniature) of stone, but nothing is known about its antiquity. *[ARK p38]*

## RUINS AT PAMPUR

About four miles towards the south-west of Khrew lies Pampur, the ancient Padmapura. It was founded in the beginning of the 9th century by Padma... He built a temple here called Vishnu-Padmasvainin. Sir Aurel Stein says that to this may possibly have belonged the scanty remains of an ancient temple which are found at this place. Close by is the *Ziarat* of Mir Muhammad Hamadani with fine and ancient columns and ornamented slabs which are likely to have been taken from this temple. Other *Ziarats* of the town also show similar remains. *[ARK p38]*

## REMAINS OF A TEMPLE AT SHAR

A mile to the south-east of Khrew is the village Shar, where iron ore is found. Kalhana mentions it by the name of Shanara, as an *agrahara* founded by *[ARK p38]* King Sachinara father of Ashoka. The *Ziarat* of Khwaja Khizr, which stands here near several small springs, is built with the remains of a temple. *[ARK p39]*

## TEMPLES AT LADU

About two miles to the left of the road leading from Pampur to Avantipura, there are two temples at Ladu, one surrounded by water and a smaller one close by, a little higher up the hill-side. The following is an extract from the description of it given by Bishop Cowie:-

"The ground plan of the former is a square of 24 feet. There is only one doorway to the W.S.W. Its head is semi-circular, with a pyramidal pediment slightly projected and divided into two portions,

of which the upper one is plain and the other is occupied by a semi-circular ornament. The apex of the pediment reaches the top of the cornice which runs round the top of the walls on the outside. The roof is entirely gone. *[ARK p39]*

There is an ancient looking *lingam* 41/6 ft. high, 11/4 ft. in diameter with eight flat faces of dark limestone, standing in the water near the springs which supply the tank.

The smaller of the Ladu temples stands a little above and behind the first. Its ground plan is a square of ten feet. It has only one doorway to the west. *[ARK p40]*

There are, however, numberless hewn stones lying about in all directions. The pedestal of a *lingam* remains in the centre of the interior…

"A small square cella and other materials of old temples have been annexed to a neighboring *Ziarat*. Nothing, however, is known about the antiquity of the temples mentioned above". *[ARK p41]*

## TEMPLE AT AVANTIPURA

Avantipura lies on the right bank of the Jhelum and is 181/2 miles south-east from Srinagar. This place was originally called Vishvaika-sara. A town was founded here by King Avantivarman, who reigned in Kashmir from 855 to 883 A. D. *[ARK p41]*

The whole neighborhood of Avantipura is filled with ruins, but the only traces of its former greatness are the two temples which this great king founded, one before his accession to the throne and

the other and larger one after he ascended it. One was dedicated to Vishnu and the other to Shiva, the former under the title of Avantisvamin, and the latter under that of Avantishvara. These two temples are situated on the right bank 'of the river, one at Avantipura and the other ¾ mile to its north-west near the village of Jaubrar. They dazzle the visitor with their sumptuousness, magnificence and grandeur. They are built, as all ancient temples in Kashmir are, of immense rectilineal blocks of limestone, betokening strength and durability. *[ARK p42]*

Both these temples are now shapeless masses of ruins, but the gateways of both are standing and the colonnade of the smaller temple, which had been completely, buried under ground, has been excavated. The style corresponds with that of the Martanda quadrangle, but the semi-attached pillars of the arched recesses are enriched with elaborate carving of very varied character, while the large, detached columns are somewhat less elegantly proportioned...

Recent excavations at Avantipura have proved successful, buildings and sculptures having been unearthed there. *[ARK p43]*

## NARAYANSTHANA

At Narasthan, (Narayanasthana) about ten miles north-east of Avantipura, lies one of the most Interesting ruins in Kashmir. The situation is very picturesque, looking down the narrow valley, while behind it the ground slopes up towards the lofty mountains of the Brariangan range. The cella stands in a walled enclosure about 65 feet square. *[ARK p44]*

The cells of the temple, which occupied the centre of the enclosure, are similar in general appearance to those of Payar and Pandrenthan, but more imposing in their proportions and elaborate in details. Each side measures about 15 feet above the plinth... *[ARK p45]*

The inside chamber is about 8 and 1/2 feet square; the walls are blank, with the exception of a small arched recess on the south side of the entrance. The flooring is of stone which has given way in the centre, where probably the image of Vishnu stood. *[ARK p46]*

## TEMPLE AT PAYAR

About 19 miles towards the south from Srinagar lies the village of Payar. On the south side of this village, situated in a small green space near the bank of a stream, is an ancient temple which, in intrinsic beauty and elegance of outline, is superior to all the existing remains in Kashmir of similar dimensions. Its excellent preservation is due to its retired situation and the marvellous solidity of its construction. The cella, which is eight feet square and has an open doorway on each of the four sides, is *[ARK p46]*

composed of only ten stones, the four corners being each a single stone; the sculptured tympanums over the doorways being four others; while two more compose the pyramidal roof, the lower of these being an enormous mass eight feet square by four feet in height.

It has been ascribed by General Sir A. Cunningham, on grounds which in the absence of any positive authority either way may be taken as adequate, to King Narendraditya, who reigned in Kashmir in

209-22 A.D. The sculptures over the doorways are coarsely executed in comparison with the artistic finish of the purely architectural details and are, much defaced, but apparently represent Brahma, Vishnu, Shiva and the goddess Durga. The building is said to be dedicated to Vishnu as Surya or the Sun-God. *[ARK p46]*

The interior is still occupied by a large stone *linga. [ARK p47]*

## MINIATURE TEMPLE AT KUIL

At Kuil, between Avantipura and Payar, there is a miniature temple cut out of one single stone. The interior of the temple is a cube of 15 inches with the centre of the roof hollowed out into a dome, and the walls are five inches thick. There is only one entrance. On the three sides there are closed doorways with pediments like that of the entrance. The pediment is unbroken and contains the trefoil ornament. The basement of the temple and the upper division of the roof are not found. There are the bases of three small columns eight inches in diameter. At the bases, the plinth is seven inches high and 11 and 1/4 inches wide...

The cella of the temple, which occupies the centre of the enclosure, is similar in general appearance to those of Payar and Pandrenthan, but more imposing in its proportions and more elaborate in its details. Each side measures about 15 feet above *[ARK p48]* the plinth...

In the middle of each of the other three sides is a blank trefoil archway corresponding in proportion to the portal. On either side of the vestibule the figure of a deity is carved in bold relief on the

panel contained within a trefoil arched recess. *[ARK p49]*

## RUINS AT BIJBEHARA

Twenty-nine miles from Srinagar lies the town of Bijbehara, the ancient Vijayesvara. This town, Kalhana says, was founded by king Vijaya, (see *Rajatarangini,* II, 62). The town contained the most famous shrines of the Valley, especially Shiva Vijayesha or Vijayeshvara dating from ancient times. The ancient temple occupied, according to tradition, a site about a hundred yards from the left river bank and opposite to the bridge over the Jhelum. [ARK p49]

Some time before A. D. 1081, while king Ananta was residing at the *tirtha* of Vijayeshvara, the temple was burnt down in a general conflagration caused by his son Kalasha. The latter, however, subsequently restored the shrine. The old *linga* of Shiva Vijayeshvara seems to have been destroyed by Sikandar, *But-shikan.*

There are at present found many ruins here and there in this town which probably belonged to the temples built in early days at this place. Some ruins are found at and about the mosque (Bade Masjid). There is a stone receptacle for temple offerings now lying outside the mosque of Rattan Haji, and a pillar found inside it. *[ARK p50]*

## TEMPLE AT MAMAL

In the Lidar valley at Mamal (anciently called Mamalaka) on the beautiful hill-side, dense with due pines and Himalayan spruce, opposite the *[ARK p50]* Pahalgam camping-ground, 46 miles from

Srinagar, nestle the ruins of a small Shiva temple of sculptured stones. The *linga* in it is, according to Kalhana's *Rajatarangini,* called Mammeshvara. The temple forms cella of the usual style, measuring 73/4 feet square, with a porch resting on columns. In front of, it is a stone-lined spring about 12 feet square, containing limpid water.' *[ARK p51]*

## TEMPLES AND CAVES AT BHUMZU

The caves of Bhumzu are situated on the left bank of the Lidar river about a mile north of the spring of Bhavan, (which an ancient legend connects with the birth of the Sun-god Martanda)...

The largest of the above caves contains a stone temple, which stands at the far end of a natural but artificially enlarged fissure in a limestone cliff. The entrance to the cavern, which is over 60 feet above the level of the river, is carved with an architectural doorway, and a gloomy passage, 50 feet in length, leads from it to the door of the temple. It is a simple cella, ten feet square, raised on a badly moulded plinth and approached by a short flight of steps. The square doorway is flanked by two round-headed niches, despoiled of their statues, and is surrounded by a high triangular pediment reaching the apex of the roof, with a tympanum. ... *[ARK p53]*

There is another cave in the same mountain about three minutes walk beyond the longest cave... There are other caves situated in and about the village, but they are small and near the ground, and are not so interesting as the above...

Bhima Sbahi, king of Udabhandapura (an ancient capital of Gandhara, about 15 miles above Attock) and the maternal

grandfather of queen Didda, erected in the life-time of her husband, Kshemagupta (A. D. 950-58), a temple of Vishnu, Bhimakeshva at Bhumzu, which is plastered thickly with earth and converted into the *Ziarat* of Baba Bamdin. ... *[ARK p54]*

Another temple close by has been turned into the tomb of Rukn-ud-din Rishi, who died sometime after Baba Bamdin.

There is another cave here of still greater extent, but with no archetectural accessories; and half a mile farther up the valley at the foot of the cliff are two temples, the larger of which has been converted into a Muhammadan tomb. *[ARK p55]*

## TEMPLE OF MARTANDA

The most impressive and the grandest of all the ruins in Kashmir are at Martanda ... which is about three miles east of Anantnaga. Occupying undoubtedly the finest situation in Kashmir, this noble ruin is the most striking in size and position of all the existing remains of Kashmir grandeur. The temple itself is not more than 40 feet high, but its solid walls and bold outlines, towering over the fluted pillars of the surrounding colonnade, give it a most imposing appearance. ... The mass of the buildings consist of one lofty central edifice with a small detached wing on each side of the entrance, the whole standing in a large quadrangle, surrounded by a colonnade of fluted pillars *[ARK p55]* with intervening trefoil headed recesses. *[ARK p56]*

The temple is 60 feet long and 38 feet wide, its eight, when commplete must have been 60 feet. The courtyard that surrounds and encloses the temple, is a more remarkable object than the temple

itself. Its internal dimensions are 220 by 142 feet. On each 'face is a central cella, larger and higher than the colonnade in which it is placed.... *[ARK p57]*

## SPRING AND RUINS AT LOKABHAVANA

About twelve and half miles from Bijbehara towards the south is the village of Lokabhavana (now called Larikpura) which is identified with the Lokupunya of the *Rajatarangini.* There is also a fine spring adjoining the village, which is considered a sacred place by the Hindus. King Lalitayditya is said to have built a town here. There are several ruins found at this place and a small garden pavilion, erected by Aurangzeb near the spring, is partly constructed of old materials. *[ARK p60]*

## TEMPLE AND SPRING AT KUTHER

About ten miles from Verinag in the Arapath valley lies Kuther, which has derived its name from a spring found in it. The following is an extract from what Sir M. A. Stein writes in his *Rajatarangini*: -"The place of pilgrimage at this place is the sacred spring of Papashudana (sin-removing) situated a short distance from Kuther. There are still some remains extant of the enclosure which King Bhoja of Maallava (during Ananta's time A.D. 1028-63) constructed around this sacred spring. The latter now rises in a circular tank of at least 60 yards in diameter, which is enclosed by a solid stone wall, and by steps leading down to the water. *[ARK p60]*

The depth of the tank is considerable. In this Shiva is believed to have shown himself in the disguise of pieces of sandal wood

floating on the water.

"The local tradition maintains that the tank and its stone enclosure were constructed by a Raja from the Deccan named Matsukund. This king was disfigured by horns which had grown on his head and had in vain sought relief by visits to numerous sacred sites. When near Kapateshvara (Kother), he noticed that a wounded dog was healed by entering the water of the sacred spring. The king followed his example and got rid of his horns. Thereupon he testified his gratitude by the construction of the tank. To the same king is ascribed the erection of a temple in the usual Kashmir style, of modest dimensions situated to the north of the tank, and of several still smaller cellas of which the ruins, more or less well preserved; are found close by."

Abul Fazl, in the *Ain-i-Akbari* mentions that "there exists in, the village of Kother a deep spring surrounded by a stone temple. When its water deceases an image of Mahadeva in sandal wood appears." *[ARK p61]*

## PART II

### SHALAMAR

According to a legend, Pravarasena II, the founder of the city of Srinagar, who reigned in Kashmir from 110 to 170 A. D., had built a villa on the edge of the Dal Lake in its north-eastern corner, calling it Shalamar, which, in Sanskrit, means "the abode of love." The king used to go often to visit a saint, named Sukarma Svami living near Harwan, and took rest in this villa on his way to, and from, that place. In course of time this villa vanished, and then the village that

had sprung up in its neighborhood, was called Shalamar after the name of the villa.

In 1619 A. D., the Mughal Emperor Jahangir laid out a garden at this village and called it "Farah Bakhsh" meaning "Delightful." A Persian poet has described this garden thus*[ARK p65]*:-

شنیدم شاه روشندل جهانگیر
زعشرت شد چو رونق بخش کشمیر
چو شد دامان دریا جلوه گاهش
بسوئے شالمار افتاد راهش ...*[ARK p65]*

کنون آمد زفیض خاک و آبش
فرح بخش از شهد عالم خطابش ... *[ARK p66]*

*I heard Jahangir of splendid genius,*
*When he for pleasure visited Kashmir,*
*When he made an excursion by the border of the lake,*
*He found his way towards Shalamar.*
*[ARK p66]*

*Now came – through the beauty of its earth and water,*
*Farah-bakhsh its name – from the monarch of the world.*
*[ARK p67]*

Upon each side of the terrace, built against the wall, there is also a lodge. These formed the private dwellings of the royal family. On the edge of each of the three lower terraces there is also a small pavilion which overlooks the fountains in the tank below. Each of these consists of two apartments of each side of the canal, over which is a covered archway uniting the two, and that of the lowest is supported by 16 black stone pillars which are fluted and of polygonal shape.

Bernier, who visited Kashmir with Aurangzeb, gives an interesting account of this garden in his travels and says that the doors and pillars made of stone used in the garden were found in some of the idol temples demolished by Shah Jahan, and that it was impossible to estimate their value. These stones are very much polished. They are called *sang-i-musa*, of which there is a quarry of the village of Shar near Khrew. *[ARK p71]*

Extracts from

# Taariikhi Sayyid Alii

(written around 1569 C.E.)

Tanslated by

**Dr. R. L. BHAT**

GRATITUDE TO THE WORK AND AUTHOR IS ACKNOWLEDGED WITH THANKFULL PLEASURE

*(The quoted paras are the exact words of the chronicle taken from the English translation of the book by Dr. R. L. Bhat, under print.)*

## 1. Kaaliishvarii Temple razed down

...On orders of the Sayyid (Alii Hamadaanii), they destroyed the (said) temple.

It is said that king Parval (Parvarsen), who had founded this city, had built that temple and spent seven lakh *Chahaar daangii ashrafiis* on it. The ...people of this land ... considered the said temple very sacred and visited it every morning to pray and pay obsequies. Sultaan Kutubudiin too ... visited the temple every morning.

(After demolition of the temple) a platform was raised on that plot of land and the tent of the Sayyid was laid upon it[3].

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[3] This ultimately became the site upon which Khaankahi Moola was built. Hasan (Page 255) adds: Adjacent to the Sultaan's royal place in Sikandar Poorah, there stood two massive temples – one Mashaashrii temple built by Paravarsen and the other Tarapiit [referred to as Taarapidda Temple by Anand Koul in his 'Ancient Monuments of Kashmir' 1932, (Page 28)] built by Taarapidda. The Sultaan destroyed both these temples and built the *Ba'dd Mashiid* in the city with their material. Earlier Sultaan Kutubudiin had destroyed Kaaliishavrii temple and there upon Sultaan Sikandar built Khaankahi Moola.

There existed two massive temples. Taraapiid Temple was in close vicinity of Alaavudiin Poorah /Sikandar Poorah. Hence Kaaliishvarii temple is called the smaller one (*Rabaati Khord*).

The *djin*, over whom the monk had ruled, was also converted to Islaam.

## 2. Destruction of Letapoorah Temple

When the Sayyid was at Letapoorah, where there was a great temple and whose icons the Sayyid had ordered to be dragged out and shattered, he (Miir Kaazii) presented himself before the Sayyid carrying the said book.[4]

## 3. Temples at Bijbihaara destroyed

It is recorded in the chronicle of Kaazii Ibraahiim that a grand temple stood in Bijbihaara. King Biinaa Dat, it is said, had spent thirty lakh *Ashrafi chahaar daangii* in its foundation. It had nine arches. On each arch stood a *Kalash* filled with gold. When the Sayyid reached that place and saw the temple, he was wonderstruck at its splendor and style. Three hundred and

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Anand Koul (Page 23) says about this temple: There is "a large building on the right bank between the 3rd and the 4th Bridges, which is called Shaahi Hamdaan. There is on this spot a spring scared to Kaalii. There was a Hindu temple over it, which was built by Paravarsen II (110-70 A.D.) and was called Kaaliishvarii. Kalaashpuur , the Mohala in which it is situated, is a corruption of the name." He adds on Page 24: "On the wall of the Khaanakah fronting the river, Hindus have now put a large red ochre mark and worship the goddess Kaalii there."

[4] Letapoorah, is on the Srinagar-Jammu highway, 2 km from Poonpar.

seventy icons, big and small, had stood there. Some of the icons had been carried out to be made use of in building. Most of the icons were silver-plated… *va saayiira sanal va haft josh bakaar bardah boodand.* [5]

All those icons were battered and scattered around. The monks were converted to Islaam and the *sanctum sanctorum* of the temple was thoroughly destroyed.[6]

## 4. Destruction of Munivaar temple

Sayyid Husain Khavaarzami … when he came to Kashmir … there stood a grand shrine at Munivaar which was worshipped by most of the Hindus. This darling, with the acquiescence of Sayyid Muhammad Hamadaanii, uprooted it right from its foundation.[7]

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[5] The meaning of this portion of the text is not clear. The editor of the text comments: 'this portion of the text is disjointed and unintelligible' (Edit note Page 16). The last three words mean that the *muurtiis* 'had been taken away for use….'

[6] *Baharistaan Shaahi* and *Taariikhii Hasan* tell that Kutubudiin's father Shahaabudiin had caused extensive demolitions in Bijbihaara, who may also have thrown out the icons. building of the temple, however, must have existed till the coming of Miir Sayyid Ali, for him to marvel at its architecture and decor.

[7] Didamarii in *Vaakiyaati Kashmiir* (Page 109) says: 'He was a friend of Miir Sayyid Muhammad Hamadaanii and, at his instance destroyed the temple and shrine of Hindus at Munavaraabaad, which was an island in those days.' Taahirii in *Taariikhi Buzargaani*

## 5. Temples destroyed, Jaamaa built

In 1398 C.E. Sultaan Sikandar, with the patronage of Sayyid Muhammad Hamadaanii, razed to ground the temple which stood in Mohala Sikandar Poorah. Sultaan Sikandar … built the Jaamya[8] … and completed (the *Jaamaa*) after three years in the year 804 H.E. (1401 C.E.).

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*Kashmir* (Page 205) calls the place Manvaar. "Munivaar is a place adjacent to present day Khayaam."

[8] Hasan (Taariik vol 1 part 1 Page 420-21) says about Jaamaa Masjid: "The temple of Mahaashrii stood in Sikandar Poorah since king Parvarseen's time in great splendor and grandeur. Built with carved stones and having a golden dome, it seemed to touch the skies. In 801 H.E. (1398 C.E.) Sultaan Sikandar began demolishing it and laid the foundation of Jaamaa Masjid there on orders of Miir Muhaamad Hamdaanii."

*Kooshur Encyclopedia* (Cultural Academy publication Vol. I Ist Edition 1986) under the entry Jaamaa Masjid Srinagar says: Jaamaa Masjid Srinagar is situated to the West of Navita (Navhatta, as it is commonly called) near Sikandar Poorah. According to *Taariikhi Hasan* the *mashiid* has been built on the same spot where Mahaashrii Temple stood, but Stein maintains that Raanaa Svaamin Temple stood on that spot, while Sir Walter Lawernce and H. Frankie hold that there was a Budhist Vihaaara called Tshang Tshiblak at that spot. (*Ibid.*, Page 133).

Anand Koul saying that Mahaashri Temple "was converted into a graveyard by the Muhammdans" (Ancient Remains in Kashmir, Pages: 22-23) and Sayyid Alii's definitive statement that it was a temple that was razed on this spot, (text, *supra*), would buttress Stein's identification of this temple as Raanaa Svaamin Temple.

Yes, the Ladakhis used to venerate it

## 6. Bijbihaara Temples destroyed

After completing it (i.e. the Jaamaa Masjid), the Sultaan along with Sayyid Muhammad Hamdaanii went to Bijbihaara and destroyed[9] the temples there. A mosque was built there near the tomb of *Sayyidul saadaat* Sayyid Muhammad Kureeshii. A door was laid for visiting the grave of the Sayyid.

## 7. Destructions at Matsya Bhavan

Having gathered a throng of people unto themselves (they) proceeded[10] to Macha Bavan and destroyed the smaller

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[9] This is the third recorded destruction of the temples at Bijbihaara: First one was by the 4th Shahmiirii king Shahaabudin around 1370 CE. The second was by Miir Sayyid Alii Hamdaanii in early 1380s (text *supra*). The present one is by Miir Say-yid Muhaamad Hamdaanii around the turn of the 14th century. Hassan supplies details: "There after he (Sultaan Sikandar) destroyed the temples at Bijibihaara which numbered over 300. The most remarkable among these was the Vijeeshvarii Temple which was decimated to its foundations. It is said that giant flames issued from the temple when it was being destroyed. The king and his ministers too saw these flames. ..." (*Taariikhi Hasan* vol. 2 part I: Cultural Academy, Pages: 254-255).

[10] The description of Hasan (*ibid.*) varies as to the order of these events. His account indicates that they first went to destroy Maartandd temple and then came to Bijbihaara, whereas Sayyid Alii says that they proceeded to Maartandd after destroying temples at Bijbihaara.

of the shrines and foisted[11] a mosque there upon[12]. Sayyid Muhammad Hamdaanii placed a stone in its foundation with his own hands.

(Thereafter) at the instigation of Miir Sayyid Muhammad he destroyed temples in every village and town. As per his orders, mosques were built there upon till Kashmir (teeming with these newly-built mosques) turned into a replica of heaven.

## 8. Zainalank built upon the temple

A massive temple, lofty and sturdy, stood in that city. It was entirely submerged. The temple could be seen with some effort, even now during winter, when the waters were low. Later, when Sultaan Zainulaabdiin wanted to build an island, he raised it on the top of that temple.[13]

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[11] *"Butkhaanai khord boodah. Aanraa neez viiraan kardah masjidee barpaa kadah"* (Text)

[12] The extent of this effort is given by Hasan: First, (Sikandar) established a year-long camp at the Mattan Kareewa to destroy Maartanddeeshvar, but could not cause any substantive damage to it. Finally he got its foundation stones removed. Huge quantities of fire-wood were gathered within the temple. A conflagration was started and the gold-plated icons were disfigured. The walled-in area was burnt down to its base (*ibid*. Page 254).

[13] Haidar Malik also confirms that Zainalank was built upon the half-submerged temple: "There was a temple, very lofty ... built of stone. It could be seen whenever the water level decreased, divers investigated the state of the temple on the orders of Sultan Zain-ul-

9. **Bund built with material of Taapar temple**

Sultaan Zainulaabdiin's mother, whose name was Sa'drin Maa'jii, built there a concrete bund of stone and lime, which was interspersed here and there with bridges and openings for the flow of water. She had stones from the temple in village Taapar , where there had been a grand temple, taken and got them laid in the Oolar (Vular) lake from Sooyi Poor to Andarkoot so that an easeful path would be formed for (people's) going to and fro. Sultaan Zainulaabdiin got it repaired thoroughly…[14]

10. **Araakii occupies Zaddiibal Temple**

On their return from hunting when they reached Zaddiibal, Shamas Araakii's eyes fell on the dome of the temple which stood there. It was in the direction of kibla. (They) had cut out a door on the east and declared it a mosque, to offer nimaaz.

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Abidin and brought out two copper idols. ... it was decided to build an Island and construct buildings there" (English translation *ibid.*, page 57)

[14] Hasan does not mention Sa'drin Maa'jii in this connection. He says that it was Zainulaabdiin himself, who got the remains of Taapar and Indarkoott temples buried under the *bund*: "He got the materials (stones, icons etc.) of Taapar and Indarkoott temples, which had been demolished by the Iconoclast (Sikandar) collected and buried in a stout barrage which extended up to Soopoor (Sopore) ..." (Taariikhi Hasan, Vol. 2 part I, Page 275).

This person (Araakii) enquired of Gaazii Chak: "What sort of a place is this?" He said: "It was a temple. The images were shattered and it was declared a mosque". That man (Araakii) said: "I would (like to) see it". ... He asked them to leave, ... Later Baabaa Alii went there.[15] Following him Malik Gazii Chak, (other) amiirs and officials of the realm also began visiting him, there.

## 11. Zaddibal Temple razed Khaankah Built

... Most of the people began to go to Shams Araakii. When he found that his market[16] had grown, he ordered that the dome be destroyed saying: "It is the remnant of a temple and I shall build a khaankah here". He created a two-storey khaankah there.

[15] Apparently, Miir Araakii had thereafter taken residence in the temple which had been "declared a mosque".

[16] *Baazaari maa~ garam shud* – (text).

Extracts from

# BAHAARISTAAN-I-SHAAHII

*(Persian text circa 1610)*

*A Chronicle of Mediaeval Kashmir*

Translated by

K N Pandit

FIRMA KLM PRIVATE LIMITED

CALCUTTA

**GRATITUDE TO THE WORK AND AUTHOR IS ACKNOWLEDGED WITH THANKFULL PLEASURE**

*Page numbers refer to the pages of the English translation published 1991 C.E. All extracts below are in the exact words of the said book.*

## 1. Destruction of Massive Temple at Beejeh Belareh (Bijbehara)

Towards the fag end of his life, he was infused with a zeal for demolishing idol-houses and destroying the temples and idols of the infidels. He destroyed the massive temple at Beejeh Belareh (Bijbehara). He had designs to destroy all the temples andput an end to the entire community of the infidels. But death overtook him in the year A.H. 780 (A.D.). [B.S. page 34]

## 2. Temple Demolished For *Khanqah*

Again it needs to be recorded that for some of the time which the holy Amir spent in Kashmir he lived in a *sarai* at 'Alilu'd-Din Pora. At the site where his *khanqah* was built there existed a small temple which was demolished and converted into an estrade on which he offered *namaz* (prayer) five times a day and recited portions of the Qur' an morning and evening. Sultan Qutbu'd-Din occasionally attended these congregational prayers. [B.S. page 36 ]

## 3. Lank in Wular built upon Temple

Sultan Zainu'l-'Abidrn had zest for raising buildings and mansions ... a big artificial island was developed in the Wular lake on which a mansion, a mosque and some houses were erected; it was given the name of Lank ....

... there was a big idol-house and a lofty temple. ... temple

would become visible through the crystalline, waters of the lake. Sultan Zainul-Abidin took a boat and personally examined the spot. He ordered the divers to make an attempt at finding anything of the relics inside the temple in the water. The divers plunged into the lake and ... into the temple, wherefrom they pulled out two bronze idols. The Sultan then selected the very site for developing an island.

Prior to that, this Sultan had got a boat built for use in the Wular lake after the design of boats found in Gujerat. ... For developing the artificial island, Lank, he ordered that the boat be brought to stand exactly over the site of the submerged temple. It was then filled with stones and sunk into the lake. Then more stones were dropped around it. This was followed by boatloads of loose earth and stones till the island came up. It was brought to a level higher than that of the water, so that the structure raised on it was made secure against floods and storms. [B.S. page 70-71]

## 4. Temple destruction by Malik Musa and Mir Shamas Iraqi

... Kashmir was entrusted to Malik Musa in A.H. 907 (A.D. 1501). .... Malik Musa held the reins ... for about nine years, during which period the enforcement of Islamic laws and religious tenets of the Prophet reached the highest point. ...

[It may be recorded] that the temples of idol-worshippers, which had been destroyed and razed to the ground by the religious-minded and justice-loving Sultan Sikandar... with the support and authority of Malik Musa Raina, Amir Shamsu'd-Din undertook a wholesale destruction of all those idol-houses ...as well as the total ruination of

the very foundation of infidelity and disbelief. On the site of every idol-house he destroyed, he ordered the construction of a mosque for offering prayers after the Islamic manner. ... The idolatory and heresy which had existed prior to his coming to this place were effectively replaced by his preaching and propagation of Islamic laws and practices. ... It IS publicly known as well as emphatically related that during his life-time, with the virtuous efforts and elaborate arrangements made by the fortunate Malik Musa Raina, twenty-four thousand families of staunch infidels and stubborn heretics were ennobled by being converted to the Islamic faith. ... (Mir Shams 'Iraqi) conferred favours upon the righteous Malik Musa Raina and gave him blessings which enabled him to fulfill that cherished task. ... [B.S. page 93-94]

## 5. General Destruction and Coercion

"In A.H. 925 (A.D. 1519)... Fath Shah died .. Muhammad Shah was the king and Kaji Chak his vizir, ...

One of the big tasks completed by him and one of the major commands of Amir Shamsu'd-Din 'Iraqi carried out by him was the massacre of infidels and polytheists of this land. It happened like this.

During the government of Malik Musa, all the depraved heretics of this land had been converted to Islam.

...These apostates had resumed idolatory. ... 'When the news and details of these doing were brought to Amir Shamsu'd-Din Muhammad 'Iraqi, he summoned Malik Kaji Chak ... declared to them: "This community of Idolators has, after embracing and submitting to the Islamic faith, now gone back to defiance and apostasy. If you find yourself unable to inflict punishment upon them .... it will become necessary and incumbent upon me to

proceed on a self-imposed exile ..."

Since ... Malik, ... had promised him that he would never deviate from or disregard his wishes and injunctions, therefore, ... he held consultations .. and decided upon carrying out a wholesale massacre .of the infidels. Their massacre was scheduled for the days of the approaching *'Ashurra...* in the year A.H. 924 (A.D. 1518), ...during the *'Ashura,* about seven to eight hundred infidels were put to death. Those killed were the leading personalities ...wielded influence and sway infidels and heretics. Thus the entire community of infidels and polytheists in Kashmir was coerced into conversion to Islam at the point of the sword. This is one of the major achievements of Malik Kaji Chak."

[B.S. page 116-117]

Extracts from

# History of Kashmir

## TAARIIKHI KASHMIIR

*(Persian chronicle of Kashmir written circa ~1620)*

By HAIDAR MALIK CHADURAH

Edited and translated by
RAZIA BANO

BHAVNA PRAKASHAN
NEW DELHI

**GRATITUDE TO THE WORK AND AUTHOR IS ACKNOWLEDGED WITH THANKFULL PLEASURE**

*(Extracts from the text describing the destruction of temples in Kashmir by different rulers during the Muslim in Kashmir. The page numbers refer to the pages of the above text.)*

### 1. Sultan Sikandar

Sikandar... became the ruler. ....The Sultan was constantly busy in annihilating the infidals and destroyed most of the temples. [THMC page 55]

### 2. Malik Musa Chadurah

Malik Musa ascended the throne in A.H.907 (A.D 1501). During his reign, he devoted himself to the obliteration of the infidels and busied himself with the spread of the religion of the prophet. He made desolate most of the temples where the infidels had practiced idolatry. Wherever there was a temple, he destroyed it and built a mosque in its place. He converted a large population to Islam with their own will. None of the Sultans of Kashmir after Sultan Skinder, may he be forgiven, over made such an effort for the spread of the Islamic faith as did Malik Musa Chadurah, and for this auspicious reason, he received the title of "The Idol Breaker". ... [THMC page 61]

### 3. Baba Uchap's on Miir Shamas Iraqi

...Baba Uchap Ganai went ... in search of the perfect guide... he heard a voice ... Baba Uchap Ganie... returned (to Kashmir). Thus, he benefitted from his company [*Shaikh Bahaavudiin's*]. All of a sudden his eyes fell upon the place of worship, the temples of the Hindus. He smiled, when the devotees asked the cause of (his smile) he replied that the destruction 'and the demolition of these places of worship and the destruction of the idols will take place at the hand of the high-born Shaikh Shamsud-Din Iraaqi. He will soon be coming from Iraq and shall turn the temples completely desolate, and most of the misled people will accept the path of guidance and Islam. ...

[THMC page 102]

Extracts from

# A Muslim Missionary in Mediaeval Kashmir

*'Tohfatul Ahbaab',*

(Persian work written in Kashmir in 1052 HE, 1642 CE)

Translated by

**Kashinath Pandit**

Published:

Voice of India, New Delhi

**GRATITUDE TO THE WORK AND AUTHOR IS ACKNOWLEDGED WITH THANKFULL PLEASURE**

Text, spellings etc., and the footnotes in this section are from the aforementioned book. Portions deleted have been indicated by '…'. The numbers in the text are the page numbers of the book mentioned above (abbreviated as MMM) on which the portion of the text preceding it appears.

Part II

## Araki's mission of destroying idols and temples of infidels

The foremost of the saints (Araki) wanted to strengthen Islam in this land (Kashmir) for which he made a great effort. On the ruins of destroyed idol houses and the temples of the infidels, mosques and hospices (khanqah) were raised. The groups of polytheists, infidels and heretics of Kashmir were *(MMM 209)* converted to the Islamic religion ... we shall describe this story. .....

Idol houses were raised in every village and habitat. Along the passages and at every conspicuous place, idol temples were built. ... Mir Shamsu'd-Din made a great effort in demolishing these idol houses. He exhibited courage in spreading Islam and Islamic law in Kashmir. *(MMM 210)*

### 1. Hareh Brari at Hari Parbat

Shamsu'd-Din Araki began ... with the temple at Koh-i-Maran (Hari Parbat). ... There existed a big idol temple on top of Koh-i-Maran[17]. In Kashmiri it was called Hareh Brari. ... Hindu[s] ...circumambulated it. The tradition descended from ancient infidels... *(MMM 211)* ...He said that the purpose of his visiting Kashmir region was to pull down the idol houses... he ordered a band of sufis and devotees to come to his presence.

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[17] Stein notes: "The goddess Sharika which has given to the hill its name, has been worshipped since ancient times on the north-west side of the hill..." Rajat. Vol. ii note K192...

Taking this group ... he came to the Koh-i-Maran. ... [H]e made all the polytheists... run away ... A prayer house of the infidels existed at that place.[18] Its foundation was dismantled ... [it was] set on fire till it was fully consumed in flames. ...*(MMM 213)* ... On the following day ... *(MMM 214)* ... they destroyed even the smallest remnant of the idol house and scattered pieces of the idols (previously broken by them). He directed that the ground ... be levelled ... Construction material ...was collected at the place. ...a mosque ... came up on the site...

**[1A. Temple Land Converted Into Graveyard]**

A garden at the foot ... was the endownment property of the destroyed temple. ...he engaged himself in reclaiming the garden and in raising structures on it. Saplings... were planted in it. *(MMM 215)* He arranged tombs, graves and graveyards for the dervishes and sufis in this garden[19] so

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[18] ... Stein, in a footnote to verse 460 (Bk. iii Rajat.), writes, "... The E. slope and foot of the hill is now covered by extensive buildings, including sarais connected with the famous Muhammedan shrines of Muqaddam Sahib and Akhund Mulla Shah. These probably occupy the sites of earlier Hindu structures such as the *mathas* referred to in the verse."

[19] ...graveyard close to Bahau'd-Din Sahib, has replaced the ground that was attached ... to the temple on *Sharikaparvata* ... Stein records: "... Ziart of Bahau'd-Din Sahib, built, with the materials of an ancient temple... This structure is traditionally believed... to [be] the temple of Shiva Praveshvara ... the first shrine created by Pravarasena." Rajat. ii, p. 447.

that his associates and devotees and sufis regularly visited the place... *(MMM 216)*

**2-3. Two idol houses destroyed**

Between Koh-i-Maran and Zadibal, there stood two temples. These were quite strong. He destroyed both[20]. Stones of ...*(MMM 217)* ...temples were brought to Nurbakhshiyyeh hospice...These were used in the boundary wall of the hospice (at Zadibal)... *(MMM 218 )*

**4. Chamkundi temple**

The temple known as Chamkundi was destroyed. Its walls, five to six yards high, were made of stone..... A beautiful mosque was raised inside the compound where the temple stood previously. Some adjoining orchards and gardens were endowed to this temple. He planted melons there and a few sufis were also stationed in the mosque ... *(MMM 218)*

**5. Mahasen temple**[21]

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[20] Stein tells us: "Not far from Bahau'd-Din Sahib's ziarat, to the S.W., stands the Jamia Masjid... Around it numerous ancient remains attest to the former existence of Hindu temples... further to the S.W., ... we reach an ancient shrine ... in a fair state of preservation probably owing to its conversion into Ziarat... It consists of an octagonal cela of which the high basement and the side walls are still well-preserved.

[21] It could be the temple of Mammasvaamin built by Mamma. ... Rajat. Bk iv, verses 689-90. ...

... Kamaraj. A temple existed there. ... Hindus used to visit this temple for pilgrimage. They would circumambulate it. It was called Mahasen. ... On his arrival at this spot, the first thing for Araki to do was to raze this famous temple to ground. Every trace of the Idol and the idol house was effaced. ... At the site of the temple that was destroyed, he built a Jamia mosque. ... *(MMM 219 )*

### 6. Warblaru[22](?) temple

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[22] It could be Varabal Agrahara called Barvul by the locals. The Agrahara was established by King Jaluka. (Rajat. Bk. I, verse 121). Stein gives this information: "Varabala can be safely identified in view of the close agreement of the names with the modern hamlet of Barvul situated on the right bank of *Kanknai* (Kanakavahini) River, about a mile above its confluence with the Sind. When passing through the hamlet (on my way to Bhuteshvara in August, 1891), I found close to the path a sculptured Linga-base or *bhadrapith* of considerable dimensions, and was shown on further inquiries, another large carved slab lying in the fields below the houses. According to the statement of the aged *Muqaddam*, Barvul had formed for a long time the jagir or Agrahara of a Pirzada family of Srinagar until it was resumed by Maharja Gulab Singh. The temple and Agrahara stood on the route to the shrine of Bhuteshvara (Bothser)" See Rajat. Bk. I, verse 121 fn. In note on verse 107 of Book I, of Rajatarangini, Stein (writing in 1891) adds, "In the narrow gorge of the Kankanai River (Kanakavahini) which flows past the south foot of this spur (Harmukh), and some two miles above the hamlet of Vangath (Vasishthasrama), are found ruins of some

A big temple existed in Baramulla area in Kamaraj pargana. It was called Warbalaru in Kashmiri language. Araki destroyed it and erected a mosque over its ruins. ... . . *(MMM 220)*

**7. Nandraja temple**

A village named Shivaz[23] (sic. Shiv?) in the pargana of Kamaraj is well known. An imposing temple existed there. It was called Nandraza in Kashmiri. ... Araki destroyed the temple. A jamia mosque was raised on the ruins of the destroyed temple. ...*(MMM 221)*

**8. Bomar temple**

In ... village ... Chogul in pargana Kamaraj ... there existed a massive temple. In Kashmiri it was called Bomar. It used to attract big crowds of people. *(MMM 221)* ... Shamsu'd-Oin Araki dispatched... dervishes and disciples for the task of destroying the Bomar temple. Villagers of Bomar ..., the people in this area prepared to give the followers of Araki a fight. ...they made nullah Pohru[24] as the dividing line and

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seventeen temples of various ages and dimension. These ruins, which are now almost hidden by the luxuriant vegetation of the forest, have been described by Bishop COWIE, JAS.B.,1866, pp. 101 sqq., and Major COLE, Ancient Buildings in Kashmir, pp.11 seqq., under the name of 'Temples near Wangath'. Rajat. Vol I Bk. I, verse 107 fn.

[23] ... Shiva, a village of the name does exist in Baramulla...

[24] About four miles below Sopor, the Vitasta receives ... tributary ... Pohur ...

stood to defend the temple *(MMM 222)* ... The contesting groups fought for two days. ... the sufis overpowered them. A victory was recorded. They crossed the river and pulled down the temple. ... the site was made plain for laying the foundation of a mosque. The idol pulled down from the temple was placed under the threshold of the mosque so that visitors to the mosque would trample it under their feet. *(MMM 223)*...

**9-13. Gushi , Kandi, , Kupwarah temples**

... He destroyed the famous temples and idol houses of Kamaraj, which ... included those of Uttarasher (sic.), Badakot, Kubisher (sic.), and Gushi temples in the localities of Kandi, Shaki Shivaz (sic.). Kupwarah and Drang[25]. *(MMM 223)*. ... These temples were pulled down and destroyed. (MMM 224)

**16. Temples of Sopor and Baramulla**

[25] All these places are situated in the pargana of Uttar, and lie to the north of Sopor town. Badkol could, in all proability, be the Kashmiri form of Skt. Bhatta Kota in which Kota means a fort. This village is situated at a distance of about a mile and half from Handwara (Skt. Hanandwara) on the road to Bhadrakali shrine in present Kupwara district. Gushi or Gush is a village in pargana Uttar and appears several times in Rajatarangini especially in connection with pilgrimage to Sharada made by the Hindus. ...Drang is also the name or a small village situated on the direct roule from the Uttar pargana to Sharada Tirtha on the Krishnaganga. Drang lies half a mile to the NW of Haeyhom.

In the remote areas of the towns of Sopor and Baramulla, and in inner rural areas of Kamaraj, he pulled down all temples and built mosques in their place. ... *(MMM 224)*

## 15-18. Renu temples Sopore

The temples of Jatti Renu, Kandi Renu, Bachhi Renu[26] in Kamaraj and Satwal (?) temple in Sopor were all razed and destroyed. *(MMM 224)*

## 19. Paneh Renu Zadibal

Araki had built the Nurbakhshiyyeh hospice (khanqah) in the locality of Zadibal. To the right side of this hospice, there existed a big temple well known. In local language it was called Paneh Renu. ... Araki wanted the temple to be destroyed ... Men, women, wives and husbands all came out to obstruct the destruction of the temple. Thus Araki was denied the opportunity of destroying that temple. ... The fortune of accomplishing that task actually fell to the lot of Shaykh Daniyal. *(MMM 225)* ... he built a mosque on the ruins of the temple and appointed staff to look after it. (MMM 227. *Shaykh Daniyal's destruction of the temple is described in MMM, pages 202-207*)

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[26] Renu the Kashmirian form of Skt. Rajana/Rajanaka was used for a State dignitary of high rank. See Raj. vol, ii, bk viii, verse 756 fn. According to the author of Baharistan-i-Shahi, Raina or Rena is the title given to distinguished warriors. (See Baharistan, Index R). Three temples mentioned here wilh Renu as suffix were situated in the interior of Hamal (Skt. Shamala) pargana lying between Baramula and Uttar pargana. ... the fourth one near Sopor ...

## 20. Bhimasvamin temple

A few days later, he said that a big temple existed close to the graveyards of the Sayyids and Shaykh Bahau'd-Din.[27] ...In Kashmiri it was called Bomeh Swami.[28] He said that pulling down the temple and destroying it was incumbent upon the Muslims. He came in person to *(MMM 227)* supervise the demolition of the temple. Stones and earth at the site were heaped into a small mound on which a platform was raised equal to a man's height. A mosque was constructed on it and a mu'ezzin was appointed. Shaykh Daniyal gave this place to Malik Regi Chak for burying the dead of his family and close relatives and friends. *(MMM 228)*

## Demolition of temples in villages, towns etc.

Araki organized a brigade of dervishes with instructions to move about in towns, villages, habitats, and localities. Wherever they found an idol house or an idol or a trace of idolatry, they would swoop on it, pull down the temple and eradicate the customs and practices of idolatry. He

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[27] The locality between present Nowhatta and the southern slope of Hari Parbat hillock is called Bahavu'd-Din Sahib.

[28] Verse 352, Bk. ii of Rajat., runs as this: "Owing to his (Pravarasena's) devoted worship to the image of Vinayaka called Bhimasvamin, of its own accord turned its face from west to east in order to show that he was not averse to his city." In a footnote to this verse, Stein writes, "Ganesha (Vinayaka) is worshiped to this day under the name of Bhimasvaminganesha in a rock lying at the foot of the southern extremity of Harparvat (Sharikaparvata)." ...

personally supervised the destruction of the idol houses that were found in the peripheries of the city (of Srinagar). At a few places, he had to fight battles against the heretics. In such cases, he would consider the opportunity a boon and declare the resisting folks as the 'people of war' (meaning enemy). ... *(MMM 242)*

## 21. Bakhi Renu temple[29]

A temple existed at the low-lying part of the city (of Srinagar). In local dialect it was called Bakhi Renu. ... People from around that locality - men, women, young and old- all used to flock to the temple ... Shamsu'd-Din Araki took with him a handful of sufis and proceeded to raze the temple to ground. People ... were baton charged and dispersed. *(MMM 242)*

## 22. Udran temple

In the neighbourhood of the above-mentioned temple, there *(MMM 242)* stood another idol house called Udran by

[29] M A Stein on *pirpanchaal* and *paanchaaldeeva*: "The Sanskrit chronicle of Shrivara iii. 433 relating the return of Kashmir refugees by the route of Shurpura (Herpur) in the time of Hasan Shah (circa 1472-84 C.E.) tells us of a fatal chill he caught on the top of *Panchaldeva*. It is clear that the name here used corresponds exactly to the modern *Pir Panchal*, *Pir* being the nearest mohamedan equivalent for *Deva*. Dr Bernier's account too has already shown us that popular superstition had not failed to transfer also the supernatural powers of *Deva* to the *Pir* who acted as his representative on the Pass". Raj Tarangini, vol ii. 397-98.

the infidels of Hindostan and Jammu. It was pulled down and destroyed. When the infidels came to know about the destruction of the temple, they took bows and arrows and other arms and came out to fight with the group of the sufis of Amir Shamsu'd-Din. ... battle ... for several days. In this great *jihad* ...the sufis were defeated. They had to run away towards the city. Araki was brought under security to the house of Abdal Magray.

... From the windows, doors and ventilators, womenfolk and servants hurled garbage at the sufis because they had demolished their temples and broken the idols. .. Malik Musa Raina ... dispatched his son Malik 'Ali Raina at the head of a contingent to disperse the *kafirs*. Araki did not stay in the house of Musa Raina. He demanded that permission of demolishing the temple be issued forthwith... He accompanied Araki on the mission of *(MMM 243)*... demolishing the temple. Malik Musa Raina sent his son Malik 'Ali Raina to arrest the leading personalities of the infidels. Many of them were sent to prisons and many were banished to the regions of Hindostan and Jammu.

Araki then engaged himself in the demolition of the temple. Even the smallest trace of the temple was effaced. The stone-idols were broken into pieces and crushed. Wooden idols were set on fire and the temple complex was inundated. After destroying the temple completely traces of not even a single stone were left behind; stones and earth were removed from the site of the temple and the ground was levelled. After completing the construction of a mosque on the site, Araki ... gave it the name Islampora. *(MMM 244)*

## 23. Mankeh Renu (?) temple

There were other idol houses... He went personally to supervise their demolition. A temple stood on the island of Kol Blareh[30] (?). In local languge it was called Mankeh Renu. It enjoyed great respect and credibility in the eyes of local infidels and idol-worshippers. Araki came to this temple in person and got it demolished. He built a mosque on its foundation. *(MMM 251)*

## 24. Janak Renu temple

A big idol house stood towards the north close to Idgah. Kashmiris called it Janak Renu. Today this place is known as "Kalanveth" (sic.). Araki demolished the idol-house. *(MMM 251)* A beautiful mosque was raised on the site. Orchards endowed to the temple were turned into melon and melons growing farms. ....*(MMM 252)*

## 25. Vetalun temple[31]

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[30] *Kol* in Kasmiri is *kulya* of Sanskrit meaning a stream, and *blareh<bror* in Kashmiri is *bhattaraka* of Sanskrit. See Rajat. vol. ii, p. 372. … See Rajat. vol. ii, verse 1038. In the footnote to this verse, Stein writes, "The name *bhattaranadvala* survives in that of the *bràrinambal*, a lagoon fed by the Mar (*Mahasarit*) ..

[31] Verse 191 in Bk. vi of Rajat. says, "The (fire) reaching as far as Bhikshukipraka (present Butspora, tr.) near the (shrine of Vishnu) Vardhamanswamin, destroyed the great buildings within the (limits of the) Vetala's measuring line (Vetalasutrapata)." ... Stein records, "The term Vetalasutrapata ...refer[s] to the legend ... iii, 348 ...which indicated to Pravarasena the site for his new city. The territory

Situatead near Rainawari, it was a well-known temple. Infidels and idol worshippers attached much importance to it. Jogis (mendicants) from Hindostan and other parts came in large groups on pilgrimage to this temple and indulged in idol worshipping.

Araki came to this place and got it demolished. An imposing mosque was built on its ruins/site. The ground lying all around the temple was cleared of dirt, and cells were erected on it. ...*(MMM 252)*

**26. Tashwan temple**

The temple called Tashwan[32] was destroyed. Most of its big stones were used for building the Zadibal hospice. Some of the stones retrieved from the destroyed temple were carried to Islampur for use in the hospice at that place. Some stones were used in the construction of a canal at the same place. Foundation of a mosque had hardly been laid when Kaji Chak showed himself up. ... Araki ... distributed the land among his sons and grandsons. ...*(MMM 253)*

**27. Another temple**

There was another big temple called (missing). Araki personally went to demolish it. *(MMM 253)*. ... The temple was completely demolished. A mosque was raised on its

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which was supposed to have been originaly marked off by [Vetala's] measuring line might have borne the name Vetalasutrapala. ..."

[32] Tashwan is the name of a locality ... on the left bank of the river between Fateh Kadal and Zaina Kadal. Local folklore says that it was originally called SadaShiva temple ...

ruins. ... The aforementioned place is now in the possession of Taju'd-Din's heirs. *(MMM 254)*

## 28. Udernat (sic.) Temple

A temple stood on the island of Dal. Kashmiris called it *(MMM 254)* Udernatau. Araki demolished it and on its ruins built a small mosque. He put this mosque and the trees around it in my father's (Maulana Khaleelullah's) possession. ... *(MMM 255)*

## 29. Sadas molo temple

A temple stood close to the *Bazar-e Misgaran*. Kashmiris called it Sadas Molo. Araki ordered its demolition. The site was levelled and Khwaja Taju'd-Din, the most respectable and dependable person in the city happened to be a devoted follower of Araki. Once Araki told him that he desired to offer that site to him (Tajud-Din). He was to construct a house and live there.[33]

The Khwaja was one among the top-ranking nobles of the town. He considered it below his dignity to grab the endowment property. He had second thoughts but Araki insisted and bestowed it upon him along with the mosque. His progeny continues to possess the estate.

*(MMM 255)*

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[33] It could be either present Khwajeh Bazaar locality or the Misgar mohalla locality in downtown Srinagar. One possible reading could be ... Sadeh Mol temple. ...

## 30. Modrenu (?) temple

A temple existed in the village of Sudrabal[34] near Nowshehra. *(MMM 255)*. It was called Modrenu. A canal had

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[34] Stein has given us this information: "Proceeding to the east of Andbhavan for about a mile we come to the large village of Sudrabal situated on á deep inlet of the Dal known as Sudrakhun. The name of the village and the neighbouring portion of the lake make it very probable that we have to place here the sacred spring of Sodara (see note Rajat. Bk. i. 125-126). ... Close to the mosque of Sudrabal and by the lake shore are two pools fed by perennial springs originally near the sacred site of Bhuteshvara below Mound Haramukata (For this Sudara the present Naran Nag see notes I, 123; v. 55-59)," Stein further says "Close to the mosque of Sudrabal and by the lake shore are two pools fed by perennial springs. These, according to a local tradition were in old times visited by numerous pilgrims. Now all recollection of this *tirtha* has been lost among the Brahmans of Srinagar. But the name of a portion of the village area Batapur points to a former settlement of Battaas or Purohitas. It is curious too, that we find only half a mile from the village, the Ziarat of Hazrat Bal, perhaps the most popular of all Muhammadan shrines in the Valley. It is supposed to be built over the remains of the miracle-working Pir Dastgir Sahib. Is it possible that the presence of the rather ubiquitous saint at this particular spot had something to do with the earlier Hindu Tirtha?" Rajat. Vol. ii, p. 457. Commenting on verses 125-126 of Bk. i of Rajat. Stein states in the foot note as this:" .in order to give full sanctity to the Jyeshtharudra, which

been dug on the heights of Lar mountain. It always remained full of water and Kashmiris called it Gangabal. After every eight or ten years they used to say that the waters of Ganga would flow down. Men and women of this land visited it for consigning the bones of their dead into its waters. The Hindus used to take a dip in it. They observed the customs ... which they called supreme meditation. They thought that pilgrimage to this place meant pilgrimage to

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Jalauka did established near Srinagar, the presence of the Sodara spring was also needed. The Tirtha which the legend represents an Avatara of the latter, must after what has been said regarding the position of Jalauka's Jyeshtharudra (Note C), be looked for in the vicinity of the present Srinagar. I have, therefore, no hesitation in connecting the name Sudar, which appears in the designation of a portion of Dal, called Sudarkhun and in the name of neighbouring village Sudarbal, with this legend. The Sudrakhun (*khun* from Sanskrit *kona*) is a narrow inlet on the west side of the Dal stretching between the suburban villages of Arampor and Sudarbal. On visiting Sudarbal in June 1895, I was shown on the very shore of the Sudarkhun, and close to the village Masjid two small pools which were then covered by the water of the lake, but according to the uniform statement of the villagers, are fed by two perennial springs. A tradition, from the old men of lhe village, relates that "many hundred years ago" Brahmans were in the habit of making pilgrimage to these springs. The name Battpor, whch survives to this day as the name of a now deserted part of the village area was pointed out to me as evidence of the former habitation of Battas, i.e. purohitas. No ancient remains can now be traced near the springs, ...See Rajat. Bk. i,125-126fn.

all the holy places. The people of Hindostan considered it as holy as the water of the Ganges. Anybody visiting this country definitely paid a visit to the Sudarabal temple and had a dip in the waters of its spring. ...*(MMM 256)*

...Araki demolished this temple and built a mosque on its ruins. The temple lands were seized as endowment, and a mulla was appointed to conduct five-time congregational prayers according to Islamic tradition; its vineyard was given to be the property of the mosque. During the lifetime of Araki, infidels didn't have the courage to go on pilgrimage to Gangabal shrine not to speak of going around the place. *(MMM 257)*

### 31. Demolitions at Jogi Lankar

A langar (?) is included in the idol-breaking spree of Araki. This langar khaneh (alms house) was located in the locality of Raenwor close to the waters of Dal Lake. Former rulers had built it and officials and administrators carried out its repair and maintenance work during their days. ...*jogis* were provided facilities of halting and staying at this place. ... (They) had endowed Panzgam[35] in *(MMM 265)* ... pargana Kamaraj, Nadihal[36] and other villages to this alms house

[35] Skt. *panchiigrama* is probably the present *Panzgom*, a large village in Uttar ... See Rajat. vol. i, verse 124 fn.

[36] Commenting on Rajat. I, verse 467, Stein writes: Naddishila is probably a site connected with the legend of Nandin, located on Mount Haramukula; comp. note on Nandikshetra, i, 36. According to the Nilamata, VV. 1061 sqq., Nandin was produced by Shilada from pulverised rocks (shila) and performed his austerities in the lake

(*langar khaneh*) for the maintenance of its inmates. Hindu mendicants (*jogis*) from India and the countryside and other pilgrims used to stay in the almshouse and pray to the idols. The almshouse was their base camp wherefrom they would proceed on pilgrimage to all temples in Kashmir. At the time of returning to their respective places, they reassembled here. Some of the pilgrims and jogis would return to India but some would stay on at this place for the whole year and derive consolation from worshipping idols. *(MMM 266)*.

## Demolition of Langar Khaneh temple

Shamsu'd-Din Araki ... mustered courage and thought of destroying the temple (of Jogi Langar). He dispatched this writer's father to Sultan' Fath Shah to obtain his permission for the demolition of the almshouse. ...*(MMM 267)*

... Shamsu'd-Din Araki then sent my father to Ibrahim Magray who headed the justice department of this land at

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named after him while holding a large rock (shila) on his head. On the other hand it may be noted that Nandishila is the name given to the modern village of Nadhel in Hamal Pargana by the Vitastamahatmya, xxiv, 32...

In the direction of the sacred Mount Haramukuta points also the other name Ishtikapatha, by which is probably meant the locality referred to in the Nilamata 1081, as Patheshvara ishtah. The latter place is identified by a gloss to another passage, 1208 with the modern hamlet of Ramaradan, in the Lar pargana, from which the ascent on the Haramukuta pilgrimage begins. Rajat. vol. I, verse 467 fn.

that time. The purpose was to seek permission from him for the demolition of Jogi Langar. ... The letter authorising demolition was given to him (writer's father). Araki took sufis along with him and engaged them in demolishing the structure. The site was levelled for the construction of a mosque and a prayer ground. A big mosque came up on the estrade. ...

There existed several groups of infidels and idol worshippers in the locality of Raenwari. The chief of the community was a powerful and staunch idolater. ... The infidels got his support and joined hands to confront the sufis. Apart from being inimical towards the *dervishes* and *sufis*, they were even prepared to *(MMM 268)*... fight against them. Thus fighting took place between the two sides. Araki called this fight a *jihad*. Araki brought the construction of the mosque to its completion. ...

*(MMM 269)*

## 32. Pandrethen[37] temple

Araki also demolished the idol-temple at Pandrethan with his own hands. Its structure was lofty and massive. Sultan Sikandar, the Iconoclast, had brought stones from this very idol temple for use in jami'a Mosque[38] and the tombs of the Sultan(s). Stones in the exterior of the temple were pulled down and put in the walls of jami'a Mosque. The boundary wall of Mazar-i- Salatin[39] was also built with these stones.

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[37] See Rajat. Bk.III, p.99, Bk i, 104n.

[38] See Waqa'at-i Kashmir, (tr) Shamsu'd-Din, Srinagar 2001, p.73.

[39] See Baharistan-i-Shahi, loc. cit. p.56 rn.55.

... The temple (ruined by Sikandar the Iconoclast) was rebuilt and restored to its previous glory ... Every year, festivals in the name of goddess were celebrated in it. Singing and dancing assemblies were also organized on the occasion as in other idol temples.

Amir Shamsu'd-Din arrived at the spot with the intention of demolishing the idol temple. He found the structure lofty and massive. An idol stood planted in the ground besides the building. Sultan Sikandar, the Iconoclast, had not succeeded *(MMM 269)* in breaking it. It had been put to flames several times but in vain. It was pounded with iron rods and other strong metals but it did not break. Not a single limb of the statue could be broken.

When Shamu'd-Din came close to the statute that was placed in the lower storey, he ordered that it be broken, and removed from its place. The site thus obtained was prepared for the construction of prayer houses and cells for the *dervishes* going into retreat (chilleh). He put in great labour for destroying and breaking the idols of the infidels. However, the statue in question did not break and Araki felt rather dismayed. 1t was then decided that earth and stones underneath the idol be removed to make a deep crater. This and other statues were buried in the ditch and covered with earth and stones.

Other groups raised four cells on each of the four corners of the complex. ... *(MMM 270)*

*(These details have also been described in MMM pages 207-208)*

## 33. Temple of Metna (?) spring

In the same way, he demolished the building at Metna (?)[40] spring. It was converted into a mosque... *(MMM 270)*... Not a trace of the demolished temple was left behind. A mosque built close to the spring still exists. *(MMM 271)*

## 34. Kharboshtaz (?) Temple

He also demolished the temple of Kharboshtaz (?). This one was more popular than many other idol temples of Kashmir. *(MMM 271)*

## 35-44. Ten temples demolished

There existed ten temples in a certain village. They were given different names, such as Jwalamukhi, Khodrenu, Lankeh Renu, Bakhi Renu, Luti Renu, Soneh Renu, Parzdan, Tsarenmal, Kupwur and Zachaldor.[41]

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[40] The site could be identified either with Mattan or with Methun, the latter being situated on the outskirts of Srinagar on road to Chadura ahead of present day Bagh-i-Mehtab locality. But the presence of a spring by the side of which the temple stood excludes the second possibility. There is a well¬known spring in Mattan by the side of which now there stands a mosque.

[41] Last two place names are well known. In all probability the author intends to say that the forementioned temples were located in the regions of Handwara and Kupwara. We find that generally "renu" is suffixed to the main name of the temple. It is not dear why this practice has been followed. Two possibilities are suggested. One is that 'reun' is the deformation of 'renu/raina' obtained from

Shamsu'd-Din demolished these temples and built mosques at their site. ...*(MMM 271)*

### 45. Sonwar[42] temple

A temple stood in the village called Sonwar. On the ruins of (*MMM 271)*... the (demolished) temple, a mosque was raised so that five-time a-day namaz (prayer) could be offered. *(MMM 272)*

### 46. Advin[43] Pargana(?) temple

A temple stood in Advan pargana. It was demolished and a mosque was built at the site. ...*(MMM 272)*

### 47. Kalehbod temple

In the locality known Kalehbod[44], there existed a big temple which was demolished and on its ruins a Jamia mosque was built. ... *(MMM 272)*

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Rajanaka of Sanskrit, a qualifying adjective for a man/official of higher dignity. The other is that in Kashmiri 'reun' means belonging to or of the. Bakhihreun could be Bakhi+reun meaning of Bakhi/Bachhi. But this is just a flight of imagination. It needs further research.

[42] Originally Swarnavatika of Sanskrit, it is known by the same name today. The entire area forms the cantonment of Badami Bagh. Sonwar is located on the National Highway leading to capital Srinagar.

[43] Jonraja's Ardhavana is the name of a pargana of Maraz (Madavarajya). See Rajat. vol ii, p. 494.

**48. Narvora temple**

A temple stood close to the spring in the village of Narvor Narwol (sic)[45]. Shamsu'd-Din Araki demolished it and built a *(MMM 272)* mosque on its ruins. ...*(MMM 273)*

**49. Vejnath Temple[46]**

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[44] The site could not be identified.

[45] Yukadevi, (another) wife of the king, who was eager to compete with her rivals, built at Nadavana a Vihara of wonderful appearance" Rajat. iii, verse 11. Adding a footnote to this verse, Stein writes, "By Nadavana may, perhaps, be meant the present quarter of Narvor situated in the north-western part of Srinagar, between Sangin-darwaza, and the Idgah. The modern name goes clearly back to a form Nadavata. In this form – *vata* (or *vataka*) 'garden' might correspond to - *vana* of Kalhana's name – *vor* or its feminine form - va'r (Sanskrit vatika) is frequently found at the end of Kashmiri local names; comp. notes on Bhuksirauatika, I, 342; Rajanavatika, viii, 756; Rangavatika, vii, 1653. Narvor shows like most parts of Srinagar in its cemeteries and Ziarats ample remains of ancient buildings. It is, however, impossible to identify any of these from the remains found overground." Rajat. vol. iii, verse 11fn

[46] Describing the Tirtha of Vijayeshvara, Stein gives this detail: The ancient town which once stood in the position indicated, was evidently succeeded by Vijayeshwara, the present Vijbror. The latter place situated less than two miles above Cbakradhara, received its name from the ancient shrine of Shiva Vijayeshwara (Vijyesha, Vijayeshana), the present Vijbror. This deity is worshipped to the present day at Vijbror. The site has evidently from early times been

one of the most famous Tirthas of Kashmir. It is mentioned as such in the Rajatarangini and many old Kashmrian texts. The tradition regarding Ashoka's connection with it supplies historical proof for its antiquity. According to Kalhana's account which may well have been based on genuine local tradition or even inscriptinal evidence, Ashoka had replaced the old stuccoed enclosure of the temple by one of stone. The great king was also credited with having erected within this enclosure two temples called Ashokeshvara.

The old shrine, which is often mentioned by Kalhana, and which has been the scene of many a historical incident has now completely disappeared. According to the tradition of the local Puruhitas it stood at the site close to the river-bank and nearly opposite to the bridge over the Vitasta. When I first visited VIjbror in 1889 I still found some ancient slabs and fragments at this spot. It was then some fifteen feet below the level of the surrounding ground, (General Cunningham, who saw these remains in 1847, rightly attributes them to the temple of Vijayesha, but calls the place 'Vijayapura'. He justly points to the difference of level as an indication of the antiquity of the structure; see Ancient Geography, ii. p. 98) and has since been partly built over. ...

It is probable that a temple so much frequented had undergone more than one restoration in the course of the fifteen centuries, which passed between the time of Ashoka and the end of Hindu reign in Kashmir. Some time before A.D. 1081, while King Ananta was residing at the Tirtha of Vijayeshvara, the temple was burned down in a general conflagration, caused by his son Kalasha. The latter, however, subsequently restored the shrine. The old Linga of

There was a temple in the town of Vejehbrara (sic.) (present day Bijbehara). Kashmiris called it Vejnath. It had no parallel in its beauty and artistic splendour. The top was capped with four rising pinnacles. When Sultan Sikandar the Iconoclast *(MMM 273)* arrived at the said temple to undertake its demolition, he got the pinnacles removed without causing them any damage. These were placed on four well-known structures in the city. One was put atop the jami'a Masjid, the second atop the hospice of Amir Sayyid 'Ali Hamadani, the third on top of the cupola of Sultan Sikandar's (?) tomb, and the fourth atop the palace of Sultan Sikandar in Hairan Bazar (?). ...

Shamsu'd-Din Araki came to that place in person and saw to the demolition of the temple. The foundations of the prayer house of the infidels were demolished, and its stones were brought to the city, where these were used to build the boundary wall of the Hamadaniyyeh hospice. A splendid mosque was raised in place of the temple. ....*(MMM 274)*

**50. Inn of Jogis**

There was one more temple in the town of Vejeh Belarah (vijbror) called *Prezyar* in Kashmiri language. This too was razed to the ground and the customs and shrines of idolators and *kaafirs* were effaced from the surface of the earth for all times to come. *(MMM 275)*

**51. Perzehyar Temple**

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Shiva Vijyeshwara seems to have been destroyed by Sikandar Butshikan. (See Jonar, Bod. Ed, 762 and 127.)" Rajat., vol ii, p. 463.

Another temple stood in the same locality (Vejehblareh/ Vejebror). In Kashmiri language it was called Perzehyara ('). It was also demolished and with that all traces of idol worshipping and polytheism and also the customs and shrines of the infidels were uprooted once for all. *(MMM 275)*

### 52. Kuther Temple[47]

A temple stood in Kuther by the side of the spring. Araki *(MMM 275)* dispatched a group of sufis to demolish it. Arrangements were made for five-times congregational prayers in that mosque. A mulla was appointed to look after these duties. *(MMM 276)*

### 53. Achhabal Temple

An idol temple stood in the village of Achhabal[48] by the side of the source of water[49]. It was annihilated, and a mosque was raised at the site. ... *(MMM 276)*

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[47] Stein notes: "At the sacred spring of papasudana, Shiva is worshipped under the name of Kapateshvara, ... The Tirtha is situated close to the village Kother (derived from Skr. Kapateshvar in the pargana of Kuthar. .... For a detailed account of the extant remains at Kapatesvara, see note vi. 190 ... The legend of the Tirtha is related in Nilamata, vv. 1150-68, ...Albiruni had heard of the Kapatesvar Tirtha and its legend. .., India, ii, p. 181, ... Abul Fazl, Ain-i-Akhari, ii. p. 358, mentions, " in the village of Kotihar, a deep spring surrounded by stone temples. When its water decreases, an image of Mahadeva in sandal-wood appears." ...See Rajatarangini vol. I, 32 fn.

**54-65-?. Temples at Sagam and Lokeh** (Bhavan?)[50]

Many temples stood in the villages of Sagam and Lokeh (Bhavan?) by the side of the springs and away from these. *(MMM 276)* These were annihilated and mosques in their place built. Mullas were appointed to conduct prayers. *(MMM 277)*

**65-[100-200?]. Ver (Verinag)[51] village temple**

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48 Verse 338 in Bk. 1 of Rajatarangini says," His (King Vasunanda) son Nara II was king for sixty years, and for the same period the latter's son Aksha, who founded the village Akshaval." Stein's footnote to this verse says that Akshavala is undoubtedly the modern Achabal in Kuthar pargana famous for the beautiful springs described by Bernier, Travels, p. 413; Vigne, I, p. 347, etc. The fountain is named in the Nilamata, 917, Akshipalanaga. See Rajat. i, 338 fn.

49 Obviously meaning the spring of Akshaval/Achabal

50 "After constructing at Lokapunya a town, which was provided with the requisite' accessories, the victorious king (Lalitadittya) made it, together with villages, an offering to Vishnu.", Rajat. i, 193. "At the western end of the pargana of Bhringa (Bring) and about five miles to the south-west of Achabal, is the village of Lokabavan, which an old gloss identified with Lokapunya of the Rajatarangini. The numerous passages which mention the place agree with this location. The name Lokabavan applies also to the fine naga adjoining the village, and this explains the second part of the present name, - *bavan* (Skr. - *bhavana*). ..." See Rajat. Vol II. p. 468.

51 The description of the Tirthas of Kashmir begins with the *Nilanaga*, who is placed by ancient tradition ... at the head of all the

Close to the spring in the village of Ver, there existed a big temple. This was also demolished and a mosque was raised in its place. .... After the demolition of this temple, bands of *dervishes* and *sufis* came to every place in the village and along the road where there were temples. They destroyed not only the temples of the infidels but also uprooted their customs and traditions. They wiped out all signs of idols and their remains ...all over that region.[52] *(MMM 277)*

Hazrat Amir Shamsu'd-Din took great pains in breaking idols and smashing statues. He succeeded in his mission. Islamic faith and the laws of religion were strengthened (in Kashmir). The number of idol houses (temples) of the infidels in this land was so large that one could not give a full account of them.

My. pen is helpless in counting each of these. I, therefore, pull up the reins of my pen at this point and leave the count and account of the demolition of temples by Araki at this point although one is unable to make the count. *(MMM 278)*

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Nagas or Spring-deities of the land (see Nilamata, VV, 69, 901). ...The Nilanaga is now commonly known by the name of Vernag, which is evidently derived from the old designation Ver of the present Shahabad pargana (See *Ain-i-Akbari*).
It is, compared by Kalhana to a 'royal parasol'. The stream which issued from it, and which is conventionally taken as the origin of he Vitasta, is described by the poet as the stick supporting the parasol." See Rajat. I, 28fn.

[52] Meaning Maraz (Maraj).

Extracts from

# Vaakaati Kashmiir

(written around 1735 C.E.)

Muhammad Azm Dyadu'ma'ry

*(Persian text first published from Lahore in 1876. The text was published from Srinagar by Nuur Muhammad and Sons in 1936)*

Tanslated by

**Dr. R. L. BHAT**

**GRATITUDE TO THE WORK AND AUTHOR IS ACKNOWLEDGED WITH THANKFULL PLEASURE**

*(The extracts are from the English translation of Vaakaati Kashmiir by Dr. R. L. Bhat, which is still in print. The page nos quoted are from the Persian text, published from Srinagar,in 1936, Ghulam Ahmad, Noor Muhamad pulishers, [VK, Persian text Srinagar, page...] Footnotes are from the above translation, suitably edited.)*

## Temples destroyed all over

The ancient buildings Merzaa talked of no longer show that grandeur, excepting those of the Taimoori kings. ... All traces and signs of the temples[53] have been effaced, with the rise of the religion of true ordinations becoming dominant. However, at Maartandd and a few other places, ruins of these edifices serve to warn the men of knowledge and wisdom. [*VK, Persian text, Srinagar, page* 7][54]

## Shihaabudiin Destroyed temples

The Sultaan Sultaan Shahaabudiin carried out the destruction of a great number of temples. He laid waste to many temples. He destroyed the temple at Bijbihaarah, which a grand and the major temple of the time. Thus he humbled the *kufur* and humiliated the *kaafirs*. [*VK, Persian text, Srinagar, page* 34]

## Destruction of Letapoorah temple

Sayyid Muhammad Kaazim was an associate of Hazrati Amiir and a man of austerities and accomplishments. He had the power of *tai arz* (place-transit) and was the book-keeper of Hazrati Amiir. When Hazrati Amiir sought the book Fatuuhaat at Pampoor town and it was in Taalikaan, the said Sayyid,

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[53] i.e. the temples mentioned in the excerpt from Merzaa Haidar Duglaat which had been quoted in preceding pages.

[54] The references given at the end of each are the page numbers in the Persian text of Vaakaati Kashmir, published by Nuur Muhammad and sons, Srinagar, in 1936

through *tai makaan,* produced it then and there. After he destroyed the temple of Letu'poorah, which was very celebrated in those days, Hazrati Amiir ordered him to stay there to train the young and old of that place in ways of Islaam. He was buried there. To the people he is known as Sayyid Kaazii. [*VK, Persian text, Srinagar, page* 39]

**Destruction of the temple at Bijbihaarah**

Sayyid Muhammad Kuraishii, an associate of Hazrati Amiir, was spiritually much advanced and master of exalted straits. On the orders of Hazrati Amiir, he destroyed the temple at Bijbihaarah which was of great splendour and was much adorned. A great amount had been spent in its construction. He destroyed 360 icons, big and small that were there and erected a huge mosque thereupon. His tomb is adjacent to the mosque. [*VK, Persian text, Srinagar, page* 39]

**Sikandar demolished most of the temples**

Since there still was an overwhelming number of Kaafirs in Kashmir and countless temples in his (Sultan Sikandar's) time, the reigning sultaan demolished most of the temples and converted great numbers of Kaafirs to Islaam. Whosoever did not accept Islaam was trapped in the humiliation of *jiziya,* while those converted to Islaam were rewarded with gifts and grants. [*VK, Persian text, Srinagar, page* 41]

## Sikandar burnt three *kharvars* of sacred thread

Sultaan Sikandar destroyed numerous Hindu places of worship and converted a large number of people from Hinduism to Islaam. It is well-known that he burnt three *kharvars* of the sacred thread taken from the men converted to Islaam. Wherever there was a temple, he demolished it. In the year 801 HE (1398 CE) after the demolition of the temple at Sikandarpoorah he had the fortune of constructing Jaama Masjid thereat. [*VK, Persian text, Srinagar, page* 43]

## Barrage built with the books of the Hindus

The barrage across across Lake Vataalan Marg towards the pargana Pahaak is a construction of the Sultaan. First, they filled it with the books of the Hindus which had formed a lofty *minar* when collected. Upon them they spread earth and laid the barrage. [*VK, Persian text, Srinagar, page* 43]

## Demolition of temple in *mohalla* Manvaar

Sayid Husain Khvaarzamii was among the associates of Miir Muhamaad. On his instigation he demolished the temple in *mohalla* Manvaar, which was an island then and a sacred place of worship of Hindus. He secluded himself in that very spot ... [*VK, Persian text, Srinagar, page* 46]

**Lank was built upon a temple**

Chroniclers have recorded that a grand temple existed there (in Vwlar) which could be seen in winter and (at other times) when the water was low. The Sultaan (Zainulaabdiin) got a huge boat ... built and sank it there; he had stones and earth laid over it to form a tract of land upon the temple. He constructed a mosque and a building there and named it Lank. Before inhabiting it, he ordered the divers (to search beneath). When they returned they brought two golden idols from the temple. These were (broken and the money obtained was) spent on the needs of the Lank. [*VK, Persian text, Srinagar, page* 49-50]

**Barrage Built With Stones of Taapar Temple**

Sultaan (Zainulaabdiin) built a barrage from Soopoor to Paraspoor i.e. Safaapoor and strengthened it with the stones from the temple at Taapar, which was a grand temple... [*VK, Persian text, Srinagar, page* 50]

**Baabaa Rishii occupied the temple in mountains**

Baabaa Pam Rishii [Payaamudiin][55]: For a long time he remained in service of Shaikh Zainudiin. When he became steady in the way and attained proficiency in *kashf*, he got the permission to take to a nook in the mountains of Reenuvah

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[55] Margin addition, Srinagar text, page 69

[Rambuvah][56] in pargana Baangil because it was a *deevasthan*.[57]

He raised the loud holler of *nimaaz* there. *Deevas* could not stand up to him and submitted. Most of them were converted to Islaam. He remained there his whole life and is buried there. [*VK, Persian text, Srinagar, page* 69]

**Shaikh Ismaayiil makes Shamsii Chak destroy temples**

Shaikh Ismaayiil was son and *khaliifa* of Haafiz Fatahullah the son of Shaikh Ahmad Khoshkhvaan …

The said Shaikh had obtained the promise from his loyal disciple Shamsii Chak that if he became a *vaziir* he would promote the welfare of Muslims and destroy temples and the icons. When he attained to ministry through his (Shaikh's) aid he acted upon that order and did much to enforce Islaam. [*VK, Persian text, Srinagar, page* 74]

**Miir Shamas Araakii breaking Hindu idols**

Let it not remain unknown that of all the odd and adverse happenstances that befell Kashmir during the reign of Fatah Shah and rule of Malik Muusaa Raina the severest was the entry of Miir Shamas Araakii. He had come to Kashmir,

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[56] Margin correction, Srinagar text, page 69

[57] *'Deev'* is a divine being, a *deevtaa*. *Deevastaan* is a temple. This is yet another instance of a Rishii being sent to a known Hindu shrine to convert it and the people to Islam.

before, during the rule of Hasan Shah and stayed here as described above. He had, then, posed as one of the Suufiis and followers of Shaikh Ismaayiil Kibravii, whose main activity had been breaking of (Hindu) idols etc. Evincing special devotion to the Shaikh, he had forged an alliance with Baabaa Alii Najaar who was one of the disciples of Baabaa Ismaayiil, and turned him to his side. [*VK, Persian text, Srinagar, page* 75]

## Sheikh Gohanii took idol-breaking to the extremes

Sheikh Daavuud Gohanii too was among the disciples of Baabaa Nasiib, who spent his life in seclusion. He took the ordination of idol-breaking to the extremes. Descending upon the village Gohan, situated between the lower reaches of Kastvaar and Kashmir, among the *kaafirs*, he extirpated *kufur* and idol-worship from that village. He is buried there. [*VK, Persian text, Srinagar, page* 146]

## Saif Khaan housed Shaikh Ahad in temple

Saif Khaan was (then) appointed governor for the second term. … during his reign Shaikh Obdul Ahad Sarhindi Ulfaarookii [came to] Kashmir. ...... he honoured them much. Housing them in the temple[58] near his own residence, with great attention and devotion, he visited them daily and

[58] Both the texts (page 166) say *"dar aatash khaana jaa daad"* (housed them in the temple). Srinagar text adds "Daaraa Shikoh" after *'Aatash Khaanah'* in the margin (page 166).

brought them all the daily necessities. [*VK, Persian text, Srinagar, page* 166]

## Baabaa Obdulah built residence upon shrine

Baabaa Obdulah's place of birth and up bringing was village Laariyaar, in Pargana Oolar... At his own place, he built a residence upon the house of Kamal, over the spring, in the feet of mountain.[59] He constructed a mosque there and lived there with a group of people.

Making similar encroachments at numerous villages, he promoted the true religion and firmed up Islaam. [*VK, Persian text, Srinagar, page* 202-3]

## Doola Baabaa demolished Shrine at Divalgaam

At the village **Jhoolgaam**, in **Brang pargana** there is a pond carved in stone called Sanda Braarii.[60] For eleven months

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[59] Text (pages 202-3): *'dar vatni khvaish, dar makaani Kamal, dar daamni koh, bar sari chashma takiya saakht'* — in his own area, upon the house of Kamal, at feet of the hill, over the font of spring, he built a residence. Margin correction, in Srinagar text, lists 'Khamaryaal' for 'Kamal'. However, there is no place called Khamaryaal in the locality. The word in both versions of the texts is Kamal – *dar makaani Kamal* – in both versions of the VK text, Lahore and Srinagar.

[60] It is the shrine of Sonda Braarii, about five Km to the south, from the tourist station Kokarnag. Name of the village is Dival Gaam (Dival meaning temple). Stein also calls it Dival Gaam (Stein RT, Vol. 1, page 7).

of the year it remains dry and for one month from the first of the spring season, the pond gets filled thrice every day. ... Baaba Daavuud Khaakii has recorded in his writings that a pious darveesh Doola Baabaa went there and saw that *kaafirs,* of all classes, used to gather there. He broke that rock and built a mosque upon it. The water of that pound now flows at its time, beneath the *masjid*. Though it was a wondrous thing the dervishes destroyed it to end non-Islamic practices. [*VK, Persian text, Srinagar, page* 268-69]

**Surya temple at martand destroyed**

Above **Mattan**, there is a mosque said to have been built by Miir Mahammad Hamadaanii... Adjacent to that structure there are ruins of grand buildings ... It was a splendid structure... During his (Sultaan Sikander's) reign, the temple was packed with fire-wood and burnt down. It kept burning for a long time. Brahmins who lived there were thrown out. The remnants are extent to this day in the middle of the area. It is desolation now, its palaces all ruined and the whole place a sad reminder of the glorious edifices of ancient times. [*VK, Persian text, Srinagar, page* 270]

APPENDIX

The Jammu and Kashmir Shrines and Religious Places Hindus of Kashmir (Management and Regulation) Bill[1]

**THE JAMMU AND KASHMIR SHRINES AND RELIGIOUS PLACES OF HINDUS OF KASHMIR (MANAGEMENT AND REGULATION) BILL**

PREAMBLE

Whereas it is necessary to provide for integrated management shrines and religious places of Hindus OF Kashmir under elected representative community leadership in order to provide for their upkeep and maintenance, prevent illegal transfer, sale or occupation of their proper and utilize their income, for general welfare of the community.

Be it enacted by the Jammu and Kashmir State Legislature in the ...th Year of the Republic of India as follows :-

CHAPTER- I

PRELIMINARY

1. Short title - This Act may be called the Jammu and Kashmir Shrines and Religious Places of Hindus of Kashmir (Management and Regulation) Act,

2. Extent - The Act extends to the whole of the State of Jammu and Kashmir.

3. Commencement- This Act shall come into force at once.

4. Application: (1) Save as otherwise expressly provided, this Act shall apply to all or any Hindus Shrines and religious places in Kashmir valley

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[1] This draft bill was prepared by the draft committee as mentioned in the introduction and submitted to the then government in response to the circulation of the draft bill in the news papers of the state in March 2007

and to property, both movable and immovable, belonging to or appurtenant to such shrines and religious places irrespective of their ownership by charitable and other trusts, registered societies etc. for the time being under any law of the State, legally valid deed(s) or instruments(s).

(2) It shall apply to such shrines and religious places as are listed in Annexure I to this Act and to such other shrines and religious places as may be notified by the State Government in the official Gazette from time to time.

5. Definitions- In this Act, unless the context otherwise requires, the following shall carry the same meaning as has been assigned to them:-

(1) The State means the State of Jammu and Kashmir.

(2) Hindu is/are individual (s) or a house-hold (s) who profess the Hindu religion as defined in the section 2 clause A of Hindu Succession Act, 1956, living in the Kashmir Division of the State, and includes those living at present in Jammu, Delhi or at any other place within or outside the country and also those who continue to live in the Kashmir Division of the State at their native places or elsewhere, irrespective of their being or not being registered as migrants under any law, rules or regulations for the time being in force.

(3) Special Officer means Special Officer appointed under provisions of this Act.

(4) Governing Board is the apex authority for administration of this Act with such constitution, responsibilities, functions and powers as are given to it under provisions of this Act.

(5) Prabandhak Committee means the Committee set up to control, manage and develop Hindu shrines and religious places in Kashmir owned by or entrusted to them under any law, deed or any legally valid instrument(s) or in which they have an interest as Hindu in a Tehsil of Kashmir Division under provisions of this Act.

(6) Hindus Religious Places means religious places like shrines, endowments, springs, **shamshanghats**, hillock or any other places of worship, properties both movable and immovable including all assets like cash, jewellery, bank balances and deposits etc. owned or attached thereto traditionally or under any law, deed or any other legal instrument(s) for the time being in force, irrespective of whether these are or are not managed and controlled by the Hindus at present.

**5. a. overriding effect of the act: (1) nothing in Jammu and Kashmir Houses and Shops Rent Control Act 1966 shall apply to the property to which this act applies. (2) Any other law, custom or usage or instrument having effect of law, in force immediately before the commencement of this Act shall cease to have effect with respect to any matter for which provision is made.**

**5. b. the management control and administration of the properties including cash, jewellery etc. belonging to the Shrines and Religious places shall, from the commencement of the Act, vest in the concerned Prabandhak Committee.**

CHAPTER II

SURVEY

6. Survey :- (1) The Governing Board shall appoint one or more revenue officers not below the rank of **Tehsildar (Assistant Collector Class I)** as Special Officers, as may be necessary for the purpose of making a survey of the properties of Hindus shrines and religious places in Kashmir, irrespective of the fact that these are, for the time being held by an individual(s), institution(s) or any other form of organization under any law of the State, deed (s) or legal instrument (s). Such appointment shall be made within a maximum period of 90 days from the date of enforcement of this Act and may be terminated by the Governing Board at any time for reasons to be recorded and made public.

(2) The Special Officer will have the authority to call for any information data and record from any Government functionary or any other person(s) or any entity, legal or otherwise, as may be considered necessary for conducting the survey. Willful withholding of any information by anybody when asked for by the Special Officer for the required purpose, shall be a cognizable offence. The Special Officer shall have the same powers as are vested in Civil Court under Code of Civil Procedure, Samvat 1977 (Act X of Svt. 1977) in respect of the following matters, namely :-

i) Summoning and examination of witnesses:

(ii) Requiring the discovery and production of any documents;

(iii) Requisitioning any public record from any Court or officer;

(iv) Issuing summons for examination of witnesses and accounts;

(v) Making any local inspection or local investigation; and

(vi) Any other matter, which may be prescribed.

(3) The Special Officer shall, after making such inquiry as may be considered necessary, and basing himself on **occupation, possession, usage and** entries in the Jamabandi and Misal Haqiyat for the year 1961-62 **or prior thereto**, submit a report to the Governing Board, containing the following particulars in respect of the Hindu religious places brought under preliminary survey :-

(i) Name of the Hindu religious place:

(ii) Location with full address:

(iii) Description of the place and its property and assets;

(iv) Present status of the place and its property and assets;

(v) Ownership details of the place and its property and assets;

(vi) Legal status of the organization holding the place and its property and assets;

(vii) Reference to the revenue records, if any, where under the property stands registered;

(viii) Gross income during three years immediately preceding the years in which survey is conducted.

(ix) Expenses incurred in realization of income and other account during the last three years immediately preceding the year in which the survey is conducted; and

(x) Such other particulars as may be considered necessary to be included by the Special Officer.

(4) It shall be incumbent on the Special Officer to invite the management of the religious place for a detailed inquiry into their ownership, possession etc and the exact extent of property belonging to or appurtenant to the religious place, as also the nature and extent of encroachments by illegal occupants.

(5) The decision of the Special Officer whether a particular place and its property is or not a Hindu religious place shall, subject to any order made by the Governing Board **over an** appeal, be final.

(6) Any person aggrieved by an order of the Special Officer may prefer an appeal to the Governing Board within 60 days from the date of order.

(7) Notwithstanding anything contained in any law for the time being in force and save as otherwise provided in this Act, no Civil Court shall have jurisdiction to settle, decide or deal with any question or to determine any matter which is by or under this Act, required to be settled, decided or dealt with or determined by the Special Officer.

7. Publication of list of properties : (1) On receipt of a report under sub-section (3) of section 6, the Governing Board shall publish the preliminary report of the Special Officer to invite public objections within a period of sixty days.

(2) The Governing Board shall give sufficient opportunity to the concerned parties to explain their objections in person.

(3) The decision of the Governing Board shall be applicable to the State Government.

(4) The report published under sub-section (1) of section 7 shall be renotified as modified in pursuance of a decision of the Governing Board as the **appealate authority** in appeal, and shall then be considered to be final and conclusive.

CHAPTER-III

CONSTITUTION AND COMPOSITION OF THE GOVERNING BOARD

8. Constitution of the Governing Board- (1) There shall be established a Governing Board, which shall consist of 15 members who shall be elected in accordance with the election process, prescribed under this Act:

Provided that in the case of the first Governing Board to be constituted after commencement of this Act, all the members shall be nominated by the Governor of J&K State, in consultation **with, among others, the existing Shrine/Temple management committees wherever they exist.** He shall include in it at least **four Hindu legal experts of Kashmir of known integrity two of whom are** retired Judges of the High Court/Sessions Court of the State or any other such Court(s) of any part of the country. This Board shall continue to operate for a period of one year or till election are conducted whichever is earlier.

**(1.a.). Every adult Hindu of Kashmir who has completed 18 years of age and is of sound mind shall have the right to vote in the elections to the Governing Board, whose members shall be proportionately distributed amongst the three parliamentary constituencies of the Kashmir division and elected there from by the qualified Hindu voters belonging to the constituency, on the basis of adult universal suffrage.**

(2) The Governing Board shall be a body corporate and have a perpetual succession and a common seal and shall sue or be sued.

9. Disqualification for being a member of the Governing Board- (1) A person shall not be eligible for nomination or election as a member of the Governing Board, if such person :-

(i) is not a Hindu of Kashmir;

(ii) is of unsound mind;

(iii) is an undischarged insolvent;

(iv) is a paid servant of the Governing Board;

**(v) has a pecuniary interest, directly or indirectly, in the properties to which this act applies.**

**(vi) has not completed 25 years of age.**

10. Term of Membership- A member of Governing Board shall hold office for three years.

11. Office bearers of the Governing Board- The members of the Governing Board shall, at their first General Meeting, elect from among themselves the following office bearers;

(i) A President;

(ii) Two Vice-Presidents;

(iii) One Secretary;

(iv) One Treasurer;

(v) One Assistant Secretary; and

(vi) One Assistant Treasurer

**11.a. President of the Governing Board shall have the status of a Minister of State**

12. General Meeting - A general meeting of the Governing Board shall be held at least once in a quarter.

13. Office of the Governing Board- the Governing Board shall have offices at Srinagar and Jammu for transaction of business in premises to be provided for the purpose by the State Government.

14. Powers and duties of the Governing Board generally - (I) General matters concerning Hindu religious places shall be handled and

attended to by the Governing Board in accordance with the provisions of this Act and rules and regulations framed thereunder.

(2) It shall be the duty of the Governing Board to ensure that every Prabandhak Committee appointed or elected to deal with all or any of the matters specified in this Act, performs its duties and functions in accordance with the provision of this Act or the Rules made thereunder. The general administration and superintendence over all such committees under the provisions of this Act shall vest in the Governing Board.

## CHAPTER- IV

## PRABANDHAK COMMITTEES

15. Prabandhak Committees- There shall be established a Prabandhak Committee for every Tehsil of the Kashmir Division of the State, consist of 9 members, who shall be elected in accordance with the election process prescribed under this Act:

Provided that in case of first committee to be constituted in respect of any Tehsil after commencement of this Act, all the members of the committee shall be nominated by the Governing Board;

Provided further that the term of the office of the members so nominated for such committees shall not exceed one year or till elections are held whichever occurs earlier.

Every Kashmir Hindu adult who has completed 18 years of age and is of sound mind shall have the right to vote in the elections to the Prabandhak Committee.

16. Office bearers of the Committee-The members of each Prabandhak Committee shall in its first meeting, elect a President, a Vice President, a Secretary and a Treasurer.

17. Disqualification for appointment as member of a Prabandhak Committee- A person shall not be eligible for appointment or election as a member of Prabandhak Committee, if he:-

(i) is not a Hindu of Kashmir;

(ii) has not completed 35 years of age;

(iii) is of unsound mind;

(iv) is an undischarged insolvent;

(v) has been convicted of a criminal offence involving moral turpitude;

(vi) is servant of any religious place, institution or other body operating in a District.

(vii) does not belong to the Tehsil, it being immaterial whether he is currently resident within the Tehsil or not.

18. Terms of membership- The members of the Prabandhak Committee shall hold for three years from the date of its constitution.

19. General powers of the Prabandhak Committee- Subject to superintendence and control of the Governing Board, a Prabandhak Committee shall have full powers of control over the office holders and Hindu religious places, property, assets and income whatever description accruing therefrom and of incurring of expenditures generally for taking all such measures as may be necessary to ensure their effective administration, maintenance and development.

20. Offerings made at Hindu religious places, shrines and endowments etc. All the offerings made at or in connection with Hindu religious places, endowments etc shall be deemed to be the property of the relevant Prabandhak Committee.

CHAPTER- V

FINANCES

21. The Governing Board shall receive grants-in-aid subsidies, development aid etc. from the Central and State Government, individuals or other bodies whether established within or outside the country and for that purpose shall enter into requisite agreements. The Governing Board shall also receive such contributions from the Prabandhak Committees as may be fixed by it in accordance with the

rules and regulations that may be prescribed for the purpose and enter into requisite agreements for the purpose.

22. The Governing Board may borrow money for carrying out the objectives of this Act from State and Central Government, Bank and other Bodies corporate, operating within or outside the country, with or without securities.

23. The Governing Board and every Prabandhak Committee may open accounts, both current and savings and deposit funds in the form of fixed deposits or in any other form with Scheduled Banks and Post Offices.

24. The Governing Board and every Prabandhak Committee may invest money not immediately required in such securities, bonds etc and in any such other manner as may from time to time be determined.

25. The Governing Board and every Prabandhak Committee shall open Bank accounts with a Nationalized Bank **designated by the Governing Board for the purpose** or its branch operating within their respective jurisdictions. Such accounts shall be opened on the basis of resolution passed for the purpose by the Governing Board **and the respective Prabandhak Committee**, which shall also nominate at least two office bearers who shall be signatories for making any draw from such accounts.

26. Objects on which funds may be spent (1) The funds available with the Governing Board and Prabandhak Committee shall be appropriated for meeting the expenses on the objectives of this Act in accordance with the annual budget that may be approved by the Governing Board for meeting its requirement and also that of Prabandhak Committees.

(2) The funds shall be spent on a priority basis for the following purposes:-

(a) Development and maintenance of the religious places in accordance with approved development plans;

(b) Setting up facilities for devotees and pilgrims.

(c) Setting up of Educational Institutions, Training and Skill Development centres etc;

(d) Establishment of health institutions; and

(e) Establishment of Homes for disadvantaged section of society.

27. Audit and Accounts : (1) The accounts of the Governing Board and the Prabandhak Committee shall be audited and examined once in a year such a Auditor(s) as may from time to time, be appointed by the Governing Board.

(2) The expenses incurred on the audit and the examination of the accounts shall be paid out of the funds of the Governing Board or the Prabandhak Committee, as the case may be.

CHAPTER -VI

POWER TO MAKE RULES

28. Power to make rules- The Governing Board may be notification make rules, **bye-laws etc.** to carry out the purposes of this Act.

29. In particular and without prejudice to the generality of the foregoing powers, such rules may provide for all or any of the following matters:-

(1) The manner in which members of the Governing Board or Prabandhak Committee shall be elected.;

(2) The form in which budgets of the Governing Board and Prabandhak Committee shall be prepared.

(3) The form in which registers of properties etc of the Hindu religious places may be maintained and the further particulars which it may contain.

(4) The manner in which accounts of the Governing Board and Prabandhak Committee may be kept and audited and the contents of the Auditors report;

(5) The manner in which control over Hindu religious places and their property shall be established.

(6) Any other matter which has to be or may be prescribed under this Act.

Chapter VII:

PROHIBITION ON PERMANENT ALIENATION/TRANSFER OF THE SHRINE OR RELIGIOUS PROPERTY:

**30. Notwithstanding anything contained in any law for the time being in force or any deed, transfer of any immovable property by the way of sale, gift, exchange or mortgage other than simple mortgage without possession of the leasehold rights in favor of any bank or financial institution or any alienation of the religious property by act of parties, or a decree or order of a court or of a revenue officer shall be void ab initio:**

**Provided that transfer by way of lease or simple mortgage of leasehold rights may be effected with the prior sanction of the Governing Board:**

Provided further that the leases of shrine/religious property shall be effected by public auction and shall be subject to confirmation by the Governing Board.

**Provided further that no such lease or mortgage of the shrine/religious property shall be effected by a non-elected Governing Board nominated pending elections, irrespective of the circumstances of such nomination.**

CHAPTER VIII:

EVICTION OF UNAUTHORISED occupation of the shrine property:

31. If any unauthorized occupant of the shrine or religious property of Hindus of Kashmir refuses or fails on demand to surrender possession thereof to the respective Prabandakh Committee the Special officer may use such force as is necessary for taking possession of such

**property and may for this purpose after giving reasonable warning and facility to any women not appearing in public to withdraw, remove or break open any lock, bolt or any door or do any other act, necessary for the said purpose.**

**CHAPTER IX:**

**MISCELLANEOUS PROVISIONS:**

**32. If any difficulty arises in giving effect to the provisions of the Act, the government, on recommendation of the Governing Board, may by order give such direction not inconsistent with the provisions of this Act as are necessary for removing the difficulty.**

**33. The words "and Shrines and Religious Properties of Hindus of Kashmir" shall be added to all the Acts, Laws etc. of the state wherever savings, exceptions, provisos etc. with respect to the religious properties of other religionists like "Wakf Properties" etc are mentioned.**

STATEMENT OF OBJECTS AND REASONS

Most of the Hindu religious places in Kashmir are centres of heritage having come up from times immemorial as a continuous process. Their number is large being located in almost every nook and corner of the Valley. Equally large is the number of organizations controlling affairs of these places. A number of representations have been made by some organizations representing Hindu Community in Kashmir in which it has been stated that this multiple managerial structure may have served the purpose in the ideal conditions but is proving harmful now, more so after mass exodus of the community from the Valley in 1990. Most of these places have been become victims of greed, lust and covetousness. The result is not only a threat to the existence of these places but plenty of funds and revenue generating assets attached thereto are also misused and held up, leaving no scope for their

utilization to meet the development needs of these places, this valuable property has, therefore, to be identified, maintained, developed and put to proper use.

Such properties belonging to every other ethnic group are taken care of through a unified and systematic control mechanism. These are organizations like Auquaf looking after religious places of Muslims; and Gurdwara Prabandhak Committee managing Gurudwaras. In the recent past Legislations have been enacted for Mata Vaishno Devi and Swami Amar Nathji, Sarthal Mata, Amarnathji Gupja Shiva Khori also.

In the present dispensation, therefore, the need of the hour is that managements of other such religious places of Hindu in Kashmir Valley is also given a holistic, unified and purposeful orientation. For this purpose the prolonged discussions in various forums have revealed that is necessary to create a legal enactment using Gurudwara Prabandhak Law as a Model. This will help to create a legal authority, a sense of satisfaction and involvement of the community, consolidation of the properties attached to these places in an un-questionable manner with accountability and transparency.

Hence the Bill.

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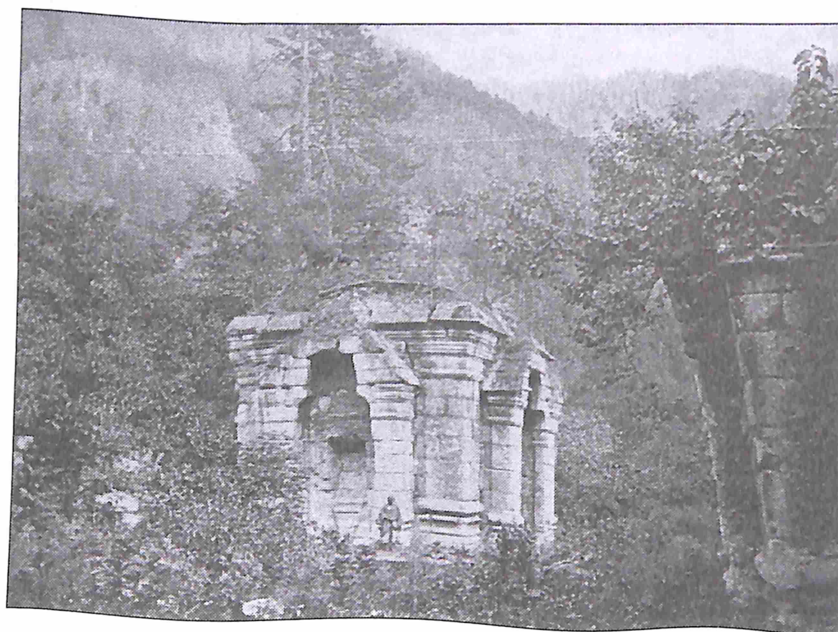
Temple on the road between Uri and Naoshera. Probable date A.D. 400 (Photo John Burke 1868)



View of a Buddhist Tope near Baramula (Photo John Burke 1868)



Destroyed Temple Complex_Naraan Naag



Ruins of Wangut, Sind Valley



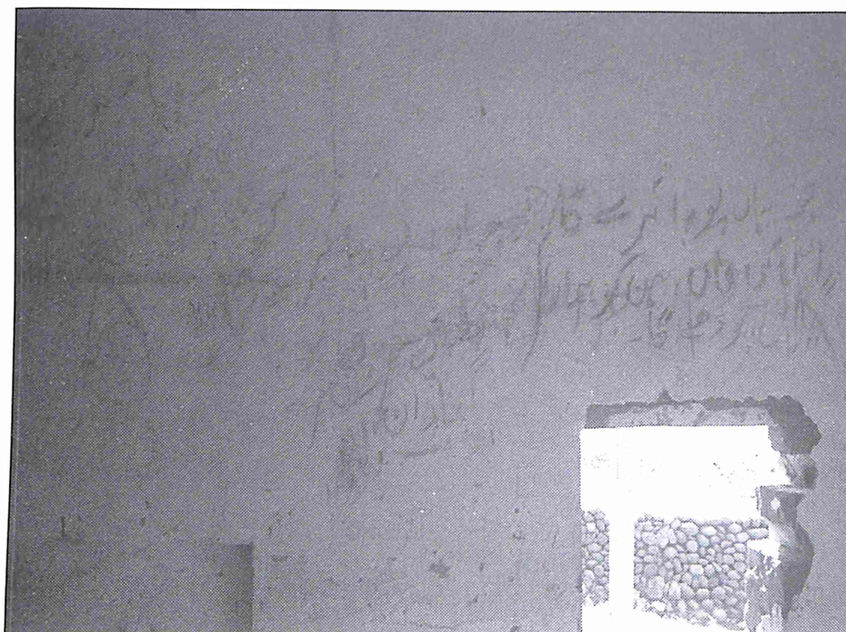
Sacred Spring at Nav Dal, Tral, desecration (photo RLB 2014)



Tiirath land under private plantation at Nav Dal, Tral, (photo RLB 2014)



Garbha Griha Kilam Temple desecrated in 1990
(photo RLB 2014)



Abusive grafiti in Kilam Temple desecrated in 1990
(photo RLB 2014)



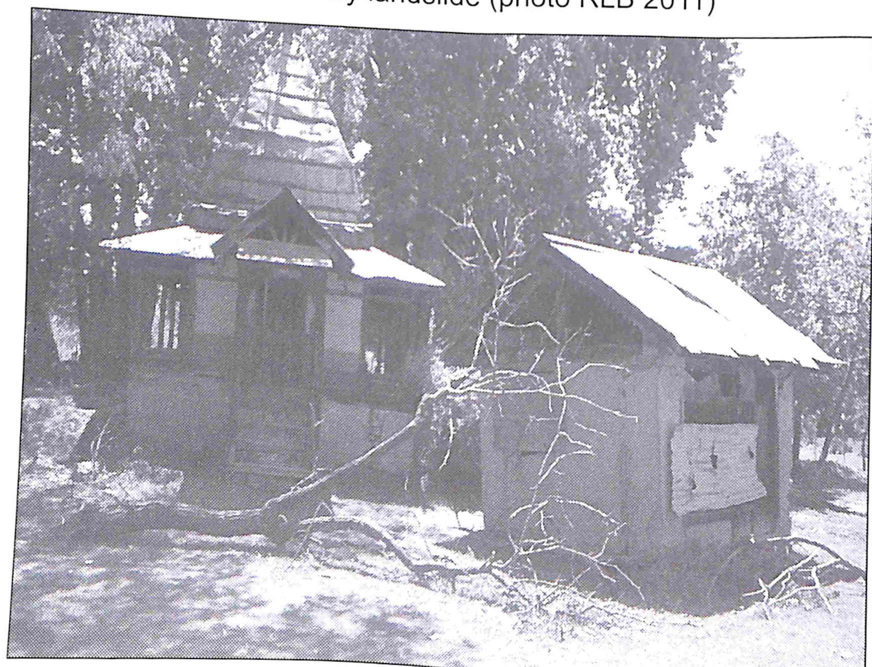
View of Kilam Temple desecrated in 1990
(photo RLB 2014)



Entrance to Kilam Temple desecrated in 1990
(photo RLB 2014)



Sacred Samaadhiis at Gosain Gund , Doru, Anantnaag, threatened by landslide (photo RLB 2011)



*Desolation at a once thriving Gosain Gund Ashram* (photo RLB 2014)



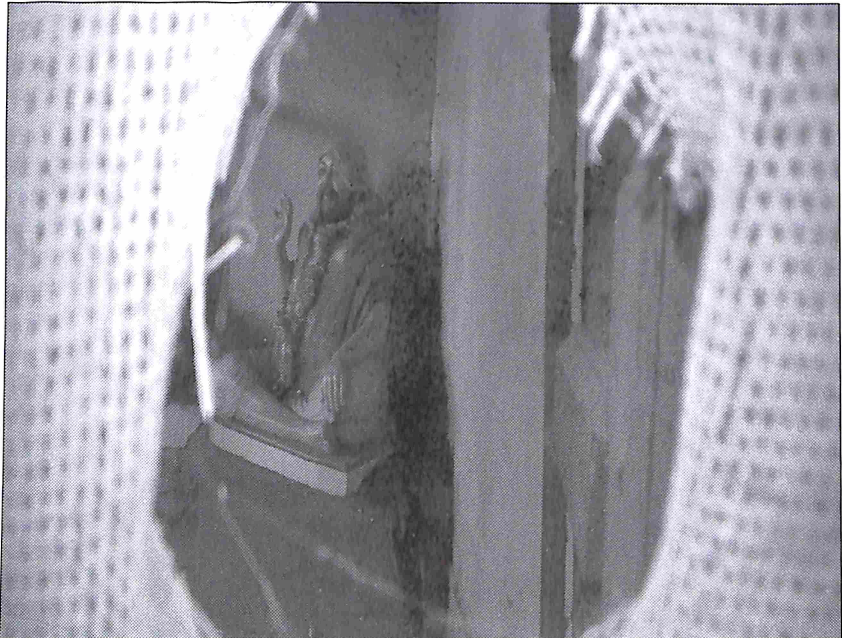
Destruction, Desecration of Shiva Temple at
Ddyuuddii Hari Parbhat_inset Ddyuuddii (photo RLB 2011)




Quarrying at the hoary Abhinav Gupt Cave, Biiruh, inset
quarrying works (photo Virji Saraf 2011)



Raamachandra Temple Srinagar_land beside the gate sold by Dharmarth (photo RLB 2014)



Raamachandra Temple Srinagar_muurtiis stashed behind Wire-nets by Dharmarth (photo RLB 2014)



Ancient temple at Lwdav, Pompar, incorporated into a private House (photo RLB 2008)



Badhrapiitth and Muurtii in ancient temple Lwdav, Pompar, incorporated into private house (photo RLB 2008)



Burnt down Holy Bran at Ganiishabal, Handa'voor
(photo RLB 2014)



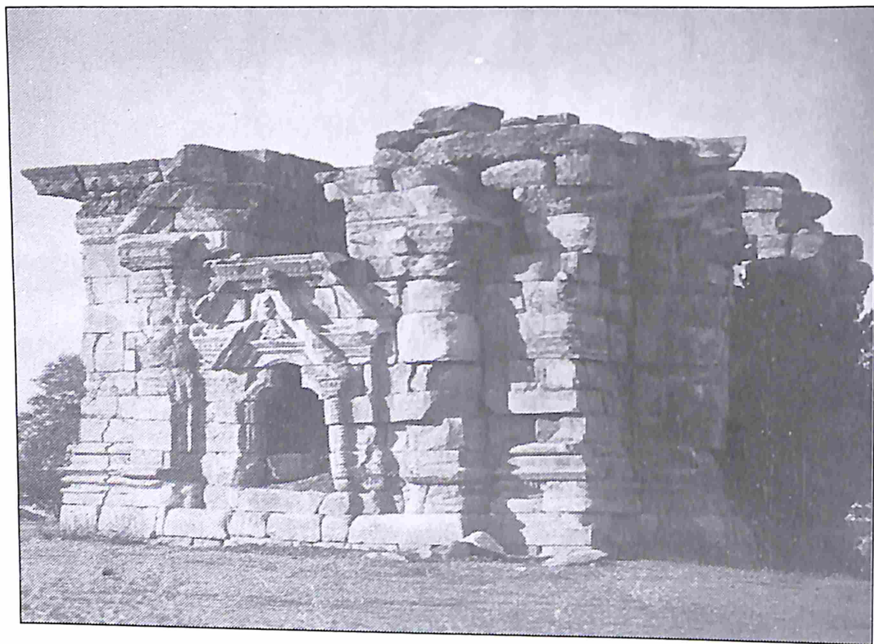
Mosque built on holy Vaasakh Naag shrine, Kwndd, Qazigund
(photo RLB 2014)



Taapar Temple destroyed by Zainulaabdiin's mother
(photo RLB 2014)



Sugandheshwara near village of Pattan. View of south face.
Probable date A.D. 883 to 901 (Photo John Burke 1868)



Temple of Sankaragaureswara Pattan (Photo John Burke 1868)



Sankaragaureswara near the village of Patan_north face Probable date A.D. 883 to 901 (Photo J Burke 1868)



Avanteswara (Avantipore).
View of gateway of enclosure from north-west.
Probable date A.D. 854 to 888 (Photo John Burke 1868)



Ruins of Maartand Temple (Photo John Burke 1868)



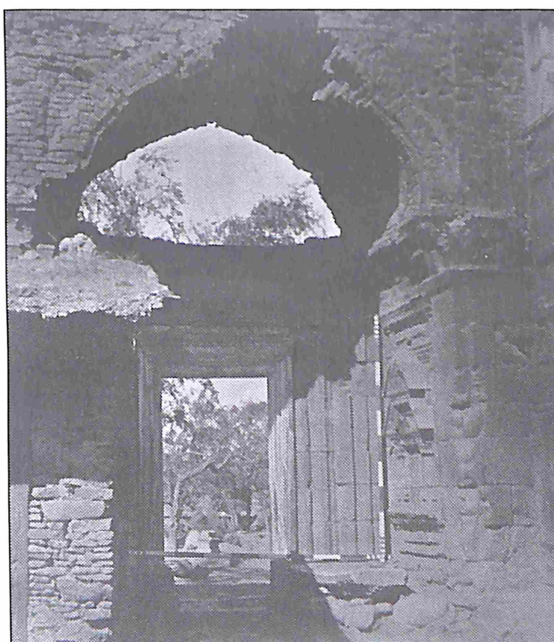
Waangat_First group of temples _ principal temple looking West A.D. 1 (Photo John Burke 1868)



Buuniyaa'r Temple, west face, under army protection; inset, ancient Shivamukh Lingam found at Buuniyaa'r, (photo RLB 2014)



Vitchaar Naag, Ruins of Hindu Temple, Now used as a Mahomedan burial ground (Photo John Burke 1868)



Enclosure-(once a Hindu Temple) of Zein-ul-ab ud-din's Tomb A.D. 400 to 500 (Photo John Burke 1868)



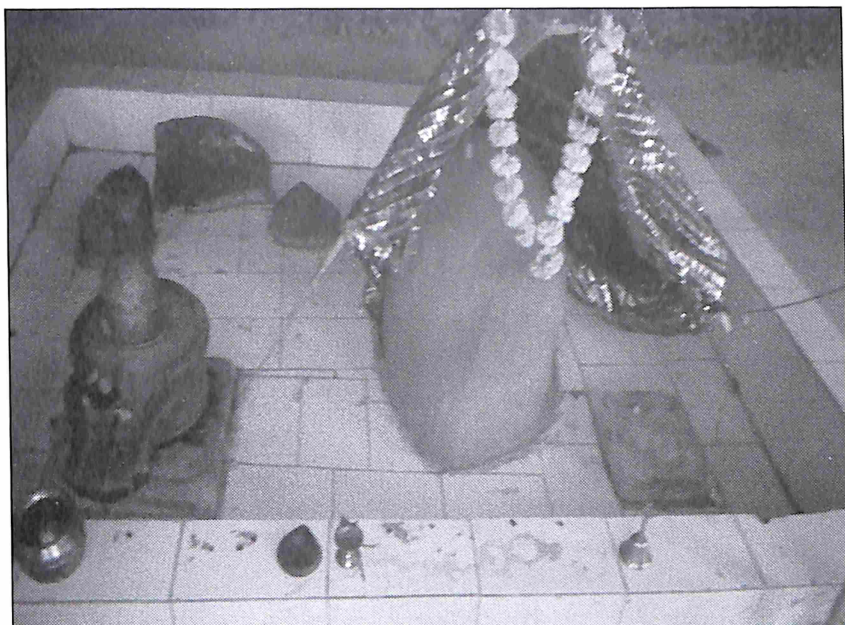
Meruvarddhanaswami at Pandrethan _ View of north face_Probable date A.D. 913 to 921 (Photo John Burke 1868)



Shankaracharya, Srinagar, Probable date 220 B.C .
(Photo John Burke 1868)



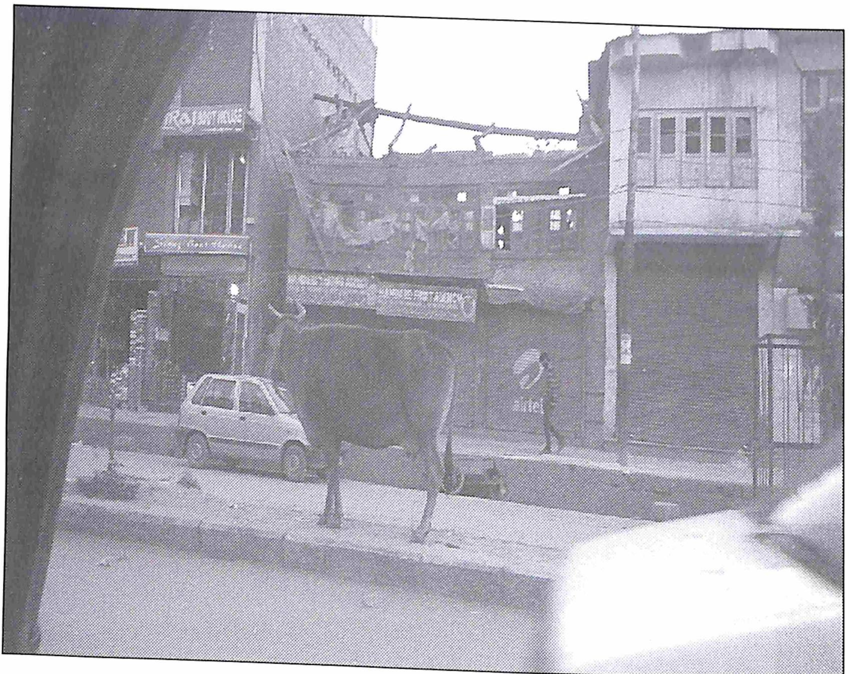
Kulvaagishori Temple, Kulgam, desecrated 1990
(photo RLB 2002)



Kulvaagishorii Temple, Kulgam, restored (photo RLB 2014)



Gutted Temple at Kakran1991



Hindu Home Lost Muslim Shops Stand : Lal Chowk
Anantnaag (photo RLB 2014)

- Official list of 2007 not full one
- Many religious sites, Razabal etc left out
  p. 19, 20 et seq تصویرتی صور
- Minister's statement 21/22
- What was displayed on website was copy of DC
- Reduced land assets
- after showing plinth area, it is said no sale or encroachment.
- 182 Kanals at Shalimar (attd to ~~Ragnya~~ Ganpatyar)
- official list shows only half of the assets
- destroyed & vandalized temples double the number given
- Gosain Gund ashram si has 20 kanal & endowment of 256 kanals. As against 96.6 Kanals in 3 districts
  Gosain Gund now Renamed ~~as~~ Gund Novroz.
- 1399 religious places = 20 thousand kanals

✓ District/Tehsil wise detail 106 temples
- From Rajat he has culled out 345 ~~temples~~, 24 ashrams, 8 Kshetras, 3 Pithas, 45 Viharas 71 Math, 96 tirthas, 26 Devasthanas, (7 Devasthanas turned into Ziarats)
  45 Devasthanas lying in ruin

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1. Append~~age~~ from Pandit Anand Koul
   Ancient Remains of Ksm
2. Sayyid Ali, Sayyids
3. Baharistan-i-Shahi
4. Haider Malik's Chadura
5. Tohfatul Ahbab
6. [illegible]

*Hindu Shrines of Kashmir* is village-wise, *mohala*-wise listing of 1403 sites sacred to the Hindus of Kashmir comprising 975 temples and shrines and 428 *shishu samaadhiis, raazu'bals and aavu'ryans* in the valley.

HSK gives details of the desecration, damage and destruction of the temples and shrines, together with information on the encroachments. HSK also provides references of the temple heritage of Kashmir, in Sanskrit and Persian histories of Kashmir.

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Free lance writer, columnist and commentator, R L BHAT has been writing on social, political and historical issues for three decades. He has published over 2000 articles in leading newspapers and periodical. Two collections from his weekly column, ***Yours Randomly***, have been published as **'Randomly Around India'** and **'Randomly Around Kashmir'**. His translation of **Paraa Praveeshikaa**, Ksheemaraaja's 11th century introduction to Kashmir Shaivism, was published in 2008. His translation of the major poems of Obdul Ahad Aazaad, **Azad, the poet of *Lool*,** has been published by Gulshan Books, Srinagar. His work **Rationalised Roman for Kashmiri** (***RRK***) on modification of Roman script for writing Kashmiri, Hindi and Urdu was published last year.



R L BHAT is currently working on translation of ***taariikhi sayyid alii*** the first Persian history of Kashmir and ***vaakaatii kashmiir***, the mid-18th century Persian history.

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